DOCTOR OF EDUCATION (EDD)

The Applicability of the Intercultural Development Inventory for the Measurement of Intercultural Sensitivity of teachers in an International School Context

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Abstract

This study considers the usefulness of the Intercultural Development Inventory in measuring the intercultural sensitivity of a sample of teachers at an established international school in Thailand. In this study, the Intercultural Development Inventory (IDI) was used to measure participants' levels of intercultural sensitivity (ICS), based on Bennett's Developmental Model of Intercultural Sensitivity (DMIS). To crosscheck the IDI findings and to provide additional insights, qualitative research using interviews of a sample of teacher participants was undertaken. Comparisons were also made with previous studies using the IDI to measure teacher levels of ICS. The aims of the study were to provide additional data about ICS among teachers at an established international school and to look for correlates relating to demographic factors. Specifically, the study aimed to assess the usefulness of the IDI to international schools looking to enhance ICS among students and teachers.

The study concludes that the IDI is applicable to an international school context in measuring the intercultural sensitivity of teachers. The results showed that teachers in international schools involved in this study have higher levels of ICS than their counterparts in national schools who took part in previous studies. With respect to the participants in this study, 67.9% were operating in Bennett's Minimization stage in the DMIS. Levels of ICS were positively correlated with years living in another culture, professional development related to ICS and knowledge of a foreign language. The findings provide insights into and opportunities for further study. Other studies may find similarities with respect to professional development for teachers with respect to ICS, teacher recruitment, gender differences, and levels of ICS among faculties at both national and international schools.

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Declaration of authenticity for doctoral theses

I hereby declare that this thesis, submitted in partial fulfilment of the requirements for the degree of Doctor of Education, contains no material previously published or written in any medium by another person, except where appropriate reference has been made.

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CHAPTER 1 – BACKGROUND AND CONTEXT

The Educational Context

While the overwhelming majority of school-age students continue to be educated in their home countries, a small but nonetheless significant change is happening with respect to the mobility of parents with children across the globe. Hayden, Levy and Thompson (2007) point to changes that "are challenging the nature of the relationships between nations and cultures in more explicit and extensive ways than has previously been the case"(p.1). As a result, more parents are living outside their home countries than ever before with a desire to have their children educated in their new locations, rather than opt for boarding schools in their home countries. Coupled with this desire is a strong "wish to have their children educated in programs based on international values" (ibid).

As a consequence of this greater mobility, the number of international schools offering something of an international education has grown enormously. The 1964 Yearbook of Education (Bereday and Lauwerys, 1964, in Hayden and Thompson, 1995) approximated fifty such schools existed, while in 1995, Hayden and Thompson (1995) estimated over a thousand. Today, the number has multiplied fivefold (ISC, 2009) with a country such as Thailand hosting over a hundred international schools and the rising economies of Brazil, China, India and numerous smaller nations sprouting many more.

What constitutes as international school and an international education will be discussed in detail in Chapter 2. Briefly, however, international schools usually exist to educate the children of expatriates living and working outside their home countries and are often characterized by multicultural student bodies, well-educated parent communities, and curricula that offer an international perspective. It should be noted that many different kinds of international schools exist and any encompassing definition has proved problematic. Equally difficult to pin down, an international education may be seen as one that promotes international-mindedness among students and prepares them for a return to a national system of university entrance.

A common aim of international schools (and many schools in national systems) is the development of intercultural sensitivity (ICS) as an aspect of the international education that the schools provide. ICS is defined in Bhawuk and Brislin (1992) as "sensitivity to the importance of cultural differences and to the points of view of people in other cultures" (p.413). Yet surprisingly, very little research has been carried out to ascertain the level of ICS among teachers and students at international schools, efforts to enhance ICS, and factors contributing to it. Using the IDI as an instrument, to date Pederson (1998) administered the IDI to middle school students in grades 6-8 , Straffon (2001) measured ICS among high school students at the International School Kuala Lumpur, Westrick (2002) examined the impact of service learning on the degrees of ICS among high school students at a Hong Kong international school, Mahon (2003) focused on the IDI scores of teachers in the USA's Midwest, Westrick & Yuen (2007), measured the levels of ICS among teachers at four schools in Hong Kong, Fretheim (2007) examined the levels of ICS among teachers at an American school in South Africa, DeJaeghere & Zhang (2008) conducted a study of teachers in nine schools in a US school district, and

Bayles (2009) assessed the levels of ICS among teachers in bilingual schools in a Texas school district.

Given the expansion of international schools and the commitment many of them make to the promotion of intercultural sensitivity in their missions, there is a need for greater knowledge surrounding the intercultural sensitivity of the main players in the provision of an 'international education' – the teachers at international schools. A very common explicitly stated goal of most international schools is the provision of an education that is international in nature, focused on making students aware of our common humanity, interconnectedness and shared needs. If teachers are to be "exemplars of international mindedness" (Hayden and Thompson, 1996), the core providers of an international education, and contributors to a more culturally sensitive worldview, the level of ICS among teachers at international schools and potential contributing factors should be examined. As Westrick and Yeun (2007) ask, "How well equipped are teachers to help their own students become more interculturally sensitive global citizens? Unfortunately, neither teacher preparation programs, nor teachers' own lives in the relatively homogenous communities of the past have equipped them" (p.130).

The Purpose of the Study and Research Questions

The purpose of this study is to ascertain the usefulness of the Intercultural Development Inventory (based on Milton Bennett's Developmental Model of Intercultural Sensitivity) in measuring the intercultural sensitivity of a sample of teachers at an established international school in Thailand. Specific questions guiding the research include:

1. How useful is the IDI to a school wishing to increase levels of intercultural sensitivity among teachers and students? Are there implications for professional development and hiring?
2. What is the level of intercultural sensitivity of teachers at an international school in Thailand as measured by the Intercultural Development Inventory (IDI)?
3. Are these levels consistent with the findings of other studies, in both national and international settings?
4. Do IDI scores increase among teachers who have been involved in a 20 hour professional development course aimed at increasing understanding of Thai culture?
5. What relationships are there between the levels of intercultural sensitivity of teachers as measured by the IDI and:
    - Gender
    - Number of years teaching at international schools
    - Number of years living in another culture
    - Prior participation in professional development related to intercultural sensitivity
    - Knowledge of another language

Rationale for the Study

Find a hundred mission statements of international schools and the chances are that almost all of them will claim to promote international understanding, world-mindedness, global perspectives, intercultural sensitivity, and so on. Waterson and Hayden (1999) note that "most…have expressed somewhere in their literature the desire to change not only the knowledge base of their students but also their attitudes and values" (p.17). The United Word Colleges, for example, claim that the "shared experiences of living and working together in an intensive multicultural environment do much to build international understanding" (UWC 2008), while the International School Bangkok promises to "provide its students with an international education and stimulate in them an understanding and enthusiasm for international citizenship (ISB's Vision Statement, 2002).

For some time, many writers about international education have also made a similar commitment to the promotion of international values and attitudes. Leach (1969), for instance, proposed that international schools should "affirm the solidarity of mankind as an entity in such a way that international school students will find themselves 'at home' in all cultures and human situations" (cited in Hayden and Thompson, 1995, p.15). Bartlett (1992) wrote that international schools should "…move towards a deeper 'internationalism'…that includes more profound empathy with other cultures and concern with international issues" (p.45). Rasanen (2007) believes that education is value laden and that international educators have a moral imperative to promote an international education and intercultural sensitivity. She writes, "future generations need to study matters on individual, cultural and societal levels, and they need the knowledge, sensitivity and courage to make ethically sustainable decisions" (p. 67).

Scratch the surface of many of these schools, however, and not much will be found with respect to policy, outcomes, and practices that support these statements. As McCabe (1997) writes, "It is troubling to find that the existing literature is quick to extol the virtues of a 'global perspective' without discussing how such a perspective is established" (p.44). Similarly, Allan (2002) notes how intercultural learning "seems to be left to chance, in the belief that it will occur in the exposure students receive to the 'international environment' of the host culture and the different national cultures of students and teachers" (p.63). Intercultural learning, he adds, "does not just happen when different cultural groups are put together" (ibid). Waterson and Hayden (1999) write, "Whether evidence exists of the effectiveness of international schools in the development of 'international values', however, is debatable. Although anecdotal evidence to this effect is often quoted, there is a dearth of systematically-gathered data which would enable firm conclusions to be drawn" (p.23). Indeed, a small study undertaken by Hayden and Thompson (1998) showed negligible differences in 'global citizenship' attitudes between students experiencing an international education and those studying in British schools.

It is also largely assumed that teachers and administrators at international schools are somehow more interculturally sensitive and internationally minded than their peers in

national systems. The argument runs that greater exposure to people from different cultures must impact levels of intercultural sensitivity. Yet this assumption too seems relatively dubious and demands further exploration if we are to truly determine the factors that underpin an international education and more specifically the 'intercultural sensitivity' of teachers at an international school. Borrowing the words of Walker (2004), more than the "rubbing of shoulders' is necessary (p.82). Heyward (2002) writes that "the intercultural literacy of teachers is critical in forming the attitudes of students" and that professional development in intercultural training is a must (p.28), yet the few (and very recent) studies undertaken in this regard suggest little is happening and that teachers themselves are less interculturally sensitive than their students (Cushner, 2008).

Culturally diverse classrooms are the norm in most international schools and are becoming more frequent in many national schools. To help students reach their potential, "teachers must be aware of cultural difference beyond the immediately visible surface aspects of the so called 4Fs – fashion, festivals, flags and food. They need to be sensitive to the less visible aspects of culture, such as teaching and learning philosophies, communication styles, beliefs and values" (Snowball, 2007, p.250). Snowball warns that failure to develop this awareness will hinder student achievement, prevent the enjoyment of difference, cause frustration, create misunderstanding, and provide the potential for cultural collision. The development of intercultural sensitivity among teachers is a must not just for the 'international' aspects of education to be successful, but for education itself to be successful.

Finally, schools today are increasingly being asked to become more accountable, to demonstrate with data that students (and teachers and administrators) are meeting published outcomes. Given that most international schools state in their missions that intercultural sensitivity is important, should it not be asked how we know and how well our teachers and administrators are equipped in assisting this outcome?

Context of the Study

Given the number of international schools today they could provide formal schooling for the student population of a small country and as a consequence provide a stimulating setting for research. While some emulate schools in national systems (e.g. English or American), others offer international programs such as the International Baccalaureate (IBO, 2009) or a mixture of international and host country curricula. A significant feature of international schools is their autonomy from the dictates of national systems and the relative freedom to offer a curriculum of their choice.

International schools provide a rich context for the study of intercultural sensitivity among teachers. International schools primarily exist to educate the students of expatriates, although a proportion of these schools also admit students of their host countries. Such schools usually have multicultural student bodies, a highly educated parent community, a high percentage of students going on to university education, something of an international curriculum, and missions to promote an intercultural ethos

among their communities. A number of schools also boast a multicultural teaching body, tapping the expertise of a number of national systems.

Given the diverse student, parent and teacher populations of international schools, and their locations, it is understandable that the vast majority aim to promote an international education incorporating intercultural understanding among their student bodies. Skelton (2002), for instance, believes that such schools should offer an 'internationally-minded' curriculum, while Hill (2000) believes international schools should offer course content that provides an international perspective that:

- Recognizes that the world is increasingly interdependent;
- Provides activities that bring students into contact with people of other cultures;
- Creates a context for world peace by providing opportunities for many cultures to learn together in mutual understanding and respect (p.26).

The International School of X, which is the context of this study, was founded in 1951 on the grounds of the US Embassy in Thailand. IS of X has retained strong U.S. links at the same time as adapting to economic, social and historical change on local and global levels. School enrolment has ranged from 35 students in 1951 to 3,650 students in 1969 when Thailand became a host for the US military and its allies during the Vietnam War. Today the school population is approaching 1,900 and hosts students from over 60 nationalities in grades Pre-K to 12. US citizens remain the largest group at approximately 30% of the school population, while the Japanese, Thai, Chinese, Korean and European communities are also well represented. The demographics of the school have altered over the years, adapting to the vicissitudes of the expatriate population in Thailand, government policy concerning host national attendance at international schools, and the emergence of newer international schools in the country.

Like many international schools, IS of X struggles somewhat with its identity. Given its roots, it will come as no surprise to learn that American influences are quite evident in its curriculum, policies, administrative structure and teaching faculty. However, the school considers itself 'international'. It has a diverse student body, it offers the International Baccalaureate Diploma program, it has faculty members (teachers) from outside the US (from Australia, Britain, Canada, China, Colombia, France, Holland, Italy, Japan, New Zealand, the Philippines, Russia, Spain, Taiwan, Thailand and Venezuela), and it has adopted components of its curriculum from other countries.

With the arrival of a new Head of School charged with developing a strategic plan, stakeholder groups including parents, teachers and board members began a process to shape IS of X for the future. An Educational Vision and Policy for IS of X (2002) was developed to provide a guide and philosophical base for the strategic plan. The Vision is underpinned by six core statements, one of which reads, "IS of X is committed to providing its students with the knowledge, skills and understanding to live in and contribute effectively to a global society. IS of X offers its students an international education and stimulates in them an understanding and enthusiasm for international citizenship" (IS of X Vision and Guiding Principles, 2002). The part of the Vision related

to the provision of an international education is organized into five sections, adapted from Hayden and Thompson's (1996) five core features of an international education:

1. Engagement with students of different cultures within school
2. A curriculum that promotes international mindedness
3. Engagement with others of different cultures outside of school
4. Teachers and administrators as exemplars of international-mindedness
5. Leadership and school ethos that are value consistent with an institutional international philosophy (Davies & O'Brien, 2005)

Given the student, parent and teacher populations at IS of X, its history as an international school, and its commitment to the provision of an international education, the school provides an appropriate context for research of this nature, within the broader framework of international schools.

Within the IS of X context, it is important to note that the school is committed to developing and recruiting teachers and administrators who are "exemplars of international-mindedness". In this respect, the Vision and Guiding Principles describe desired future characteristics of teachers at the school:

> "Faculty members are open-minded, interested in other cultures, and encourage students to consider issues from more than one perspective. Toward this end, IS of X actively recruits internationally minded teachers and administrators. IS of X also provides professional learning opportunities that enhance teachers' intercultural knowledge and attitudes, and equips them with the skills to improve student learning in a culturally and linguistically diverse setting" (IS of X Vision and Guiding Principles, 2002, p.2).

Such a commitment is relatively unusual in international schools as "the vast majority of teachers and administrators currently based in international schools worldwide have had no specific training in that context before embarking upon their international school experience" (Hayden, 2002, p117). Richards (2002) argues that a teacher-training program for international school teachers is long overdue. Typically, professional development in schools tends to focus on areas more tangible than culture and values. Hayden (2002) writes, "while professional development support may be provided with respect to the technical dimensions of a teacher's role, it appears that little support is provided with respect to the international mindedness dimension of this role" (p.123). Westrick and Yuen (2007), DeJaeghere and Zhang (2008), and Cushner (2008) make similar assertions about a lack of appropriate teacher training in this regard.

In 2008, a new full time position was created at IS of X to propel work towards meeting the vision for the provision of an international education. The brief of the new Global Issues and Service Coordinator is to ensure that:

> "Students have age appropriate knowledge of key global issues with a focus on environmental sustainability, apply this learning internationally or locally, and experience instructional practices that develop international mindedness" (IS of X 2010 Student Learning Improvement Target and School Improvement Initiative Task Analysis Action Plan, 2008).

At IS of X, International Mindedness "means knowing ourselves, our place in our own culture, and lastly, an understanding of and empathy for cultures and world issues other than our own. The end result of this continuum is resulting action fuelled by caring and empathy for all human beings and the environment" (ibid, 2008).

An aspect of international mindedness is the promotion of sensitivity toward other cultures (Heyward, in Hayden, Levy and Thompson, 2007). This promotion has already commenced at the school, earlier than intended through a Thai government stipulation that all foreign teachers who have worked in Thailand for less than five years undergo a twenty-hour course in Thai Language and Culture. Following the conclusion of this course, more general cultural related professional development will take place to equip teachers with the knowledge, skills and understandings to promote international mindedness and intercultural sensitivity.

In a letter to the IS of X faculty, the Deputy Head of School for Learning outlined the importance of this program to the school with respect to meeting aspects of the Vision related to international mindedness and intercultural sensitivity:

> "learning about the host country has a strong alignment with the IS of X Vision and Guiding Principles. Our second vision point states that, "IS of X students will acquire an international education that inspires understanding and enthusiasm for world citizenship and service to others. The guiding principles...describe the need for teachers and administrators to be exemplars of international-mindedness".

When this study was conceived, the program described above was not part of it due to the timing of the Thai government's announcement. However, it presented a welcome opportunity to explore the impact of a professional development initiative on levels of ICS as measured by the IDI. Participants in this program who had already taken the IDI were asked if they would be willing to retake the instrument on completion of the course. Interviews were then arranged to gauge participant opinions regarding the impact of the course on posttests.

Significance of the Study

With the exceptions of Straffon (2001), who measured ICS among high school students at the International School Kuala Lumpur, and Westrick (2002) who examined the impact of service learning on the degrees of ICS among high school students at a Hong Kong international school, very little research has been carried out to ascertain the level of ICS among the students of international schools. There is a similar dearth of studies to

ascertain the level of ICS among teachers at international schools, the main agents for change, with a relatively small scale study undertaken by Westrick and Yuen (2007) and a study by Fretheim (2007) who assessed the levels of ICS among teachers at an American international school in South Africa,. The same applies to the national setting with just a few studies completed. Pederson (1998) administered the IDI to middle school students in the US, Mahon (2003) focused on the IDI scores of teachers in the USA's Midwest, DeJaeghere and Zhang (2008) conducted a study of teachers in nine schools in a US district, and Bayles (2009) assessed the levels of ICS among teachers in bilingual schools in a Texas school district.

This study will assist understanding of the usefulness of the IDI to schools wishing to increase levels of intercultural sensitivity among teachers and students and shed some light on implications for professional development and hiring. It will also add to our knowledge base about the levels of ICS (as measured by the IDI) among teachers at international schools. Taken together, correlations with demographic information may provide additional insights. It is hoped that the findings will provide opportunities for further study relating to professional development for teachers with respect to ICS, teacher recruitment, and additional measures of ICS among faculties at both national and international schools.

Personal Details

Having studied education in the UK and Australia, and worked at an international school in Southeast Asia for 18 years, I have developed a strong interest in comparative and international education. I have worked as a secondary English teacher, taught the International Baccalaureate A1 English, and served as an Assistant Examiner for the same course. In my capacities of High School Principal and Deputy Head of School for Learning, I have overseen a number of initiatives to promote international education in the school. I have also been involved in staff training on developing intercultural sensitivity and international-mindedness among teachers and administrators.

For some years now, I have been interested in measuring the impact that an international education has on students with respect to the development of intercultural sensitivity and have closely followed studies that have attempted to achieve this (Pederson 1998, Straffon 2001, Westrick 2002). A natural extension of this focus is to study the levels of ICS among teachers at international schools, since teachers are significant influencers of the development of student attitudes and values.

CHAPTER 2 - LITERATURE REVIEW

Introduction

This literature review will critically analyze and summarize the theory, concepts, and research literature related to culture, intercultural competence, intercultural literacy, intercultural communication, intercultural sensitivity, the Developmental Model of Intercultural Sensitivity (Bennett, 1993a), the Intercultural Development Inventory (IDI), and previous studies that have implemented the IDI in schools. Following discussion of a theoretical framework for this study, it will begin with an overview of literature related to international schools and international curricula for contextual purposes and to demonstrate the common aims with respect to increasing intercultural sensitivity.

It is helpful to briefly frame this study in the context of *post-colonialism* as the aims of international schools, international education, and intercultural sensitivity have much in common with post-colonial aims of overcoming the effects of colonisation and enhancing mutual respect among nations and cultures. In times of mass colonisation, the power of the colonisers largely negated the need or desire for interactions among groups to be truly intercultural in a balanced and respectful way. For some, international schools represent an opportunity to address the injustices of colonialism and to provide an internationally minded education that stresses equality and cross-cultural understanding (Gellar, 1981, Hill, 2000, Catling, 2001).

At the same time is also important to note that international schools and international education can still be seen to have elements in common with a colonial world as despite the use of the term 'international', many international schools offer a primarily national or 'Western' education, taught in English, ignoring the needs of largely multicultural student bodies. The predominant examining institutions remain the Advanced Placement, the International Baccalaureate, and the IGCSE. In some respects, this mirrors Thiong'o view of colonisation in that it caused "the destruction or deliberate devaluing of a people's culture, their art, dances, religions, history, geography, education, orature and literature, and the conscious elevation of the language of the colonizer" (Thiongo'o, 1986, p. 16). Sadly, particularly in developing countries, most international schools give scant attention to non-Western cultures in general and host-country cultures in particular. The term 'international' might indeed be a misnomer as the dominant culture in most international schools is Western, the language of instruction is English, and the curricula either American, English or European.

Some see international education in practice as Eurocentric, elitist, and at odds with the goals exposed international schools. Mitchell (2003) argues that international education is a discrete arm of global capitalism. It aims to produce the "strategic cosmopolitan" who is "motivated not by ideals of national unity in diversity, but by understandings of global competitiveness, and the necessity to strategically adapt as an individual to rapidly shifting personal and national contexts" (Mitchell, 2003, p. 388).

In some respects, the development of international schools has resulted from economic colonialism as multinational companies with expatriate employees have sought to capitalize on the resources of developing nations. The clients at international schools are also relatively wealthy, with generally highly motivated parents and students seeing international schools as a competitive edge in the market for elite university places. Cambridge (2001) argues that international education is fast becoming: "a globally branded product with schools as the local distributors of this franchised brand, essentially dedicated to serving the values of a transnational capitalist class … and local socio-economic elites who are looking for a lever in positional competition with the national education system" (p. 4). While this may seem somewhat far-fetched to the typical international school parent who simply wants a good school for his/her children, it may well be that international school students have an advantage when it comes to university acceptances.

With respect to teachers, the focus of this study, most educators employed by international schools are citizens of the U.S., the U.K, and other Western nations. As we consider the intercultural sensitivity of these teachers, it is important to bear in mind any potential residual effects of superiority from past and current colonial events, particularly in settings such as Africa, Asia, the Middle East and South America. Such teachers will also bring with them a predominantly Western worldview and knowledge base. Since teachers are often the selectors of curriculum content, the providers of attitudes to this content, and figures of authority, such consideration is particularly important. Diller and Moule (2005), writing from the standpoint of multicultural education in the US, claim that students from different backgrounds are often discriminated against because their teachers lack the skills of intercultural sensitivity. They write, "Together students and teachers construct, mostly without being conscious of doing it, an environment of meanings enacted in individual and group behaviours, of conflict and accommodation, rejection and acceptance, alienation and withdrawal" (p.xii).

In light of the discussions above, it is important to consider international schools and international education from a post-colonial perspective and question whether international schools are perpetuating a colonial discourse, continuing economic imperialism and dividing people culturally, ethnically, and economically. It is also important to question whether international schools are working toward the goals of intercultural competence and intercultural sensitivity, or working against them. Many in the field, of course, would disagree as many international schools have assumed the role as educators of international-mindedness and to different degrees have taken steps to build bridges among different cultures based on mutual respect.

The fields of intercultural communication, intercultural competence, intercultural literacy and intercultural sensitivity may also be viewed though a post-colonial lens in the sense that these fields attempt to increase intercultural understanding and repair some of the damage caused by colonialism. It could be argued, however, that most writers have a largely Western perspective, that the view of "the other" may be swayed by this, and that some scepticism might be voiced given that increased (Western) trade opportunities are often cited as major reasons to become more competent in these areas.

International Schools

As we consider intercultural sensitivity in the context of international schools, it is helpful to have some understanding of what makes a school international and what an "international" curriculum might look like. The term "international" has many connotations, some of which may embrace the term "intercultural" and some that do not. Heyward (2000), for example, suggests that for many schools, being international means "being expatriate or being foreign" and suggests that the "intercultural" aspects of international schools, international education, and an international curriculum need greater focus if we are to meet stated aims to enhance intercultural sensitivity. As can be seen below, much rests on the development and definitions of these concepts.

At a cursory glance, the term 'international school' appears self-explanatory – at least for those involved in such institutions. More deliberate consideration, however, reveals that this term is quite slippery. (Leach 1969, Terwilliger 1972, Sanderson 1981, Fox 1985, Matthews 1988, Hill 1994, Hayden and Thompson 1995, and Hayden, 2006). One imagines that for most people, an 'international school' is a school that exists to educate primarily expatriate children temporarily residing in a foreign country, where the cultural background of the students is often diverse. Interpretations, however, are varied and in some ways contradictory. An "international school" may educate entirely expatriates or entirely host nationals. A school in Bangkok may consist of Thai students, teachers and administrators, teach in English, adopt a curriculum from the United States, receive European Council of International Schools (ECIS) accreditation, and call itself an 'international school'. To further confuse matters, a school in a city such as Sydney may have in excess of fifty nationalities and consider itself a national school, while a school in Delhi may consist of entirely Japanese students and teachers, follow the Japanese national curriculum in tandem with national schools in Japan, yet view itself as an 'international school'. Blandford and Shaw (2001) provide a succinct description of the problem:

> "In terms of phase, size, and sex, international schools defy definition: they may include kindergarten, primary, middle and upper, higher or secondary pupils, or incorporate all of these in a combined school; they may range in number from twenty to 4,500; they could be co-educational or single sex. The governance and management of such schools might be determined by the school, the owner, the board, the senior management team or head of school or a managing agency". (p.2)

Hayden and Thompson (1995) discuss the difficulties in defining the relatively new phenomenon of an 'international school'. The authors begin with the European Council for International Schools (ECIS) Directory as a guide, but find that the schools listed vary in size, location, demographics, curriculum, language of instruction, ownership, degree of autonomy and clientele. Hayden and Thompson next consider Terwilliger's (1972) classification in which he points to four requirements of an international school: a significant and culturally varied expatriate school population, a board that reflects the cultural diversity of the student body, faculty that has "experienced a period of cultural

adaptation", and a curriculum which reflects "the best content and the most effective instructional practices of each of the national systems" allowing students access to other international schools, national schools in their home countries or to university. Such a classification, however, is inconsistent with the realities of many schools that consider themselves "international" (cited in Hayden and Thompson, 1995, p.333). It is not uncommon for school boards, for example, given the transient nature of mobile parents and different cultural practices, to fail to reflect the cultural make-up of a school. Additionally, many "international schools" have no interest in developing a curriculum that reflects "the best content and the most effective instructional practices of each of the national systems", preferring instead for very valid reasons to adopt a curriculum from a particular country.

Matthews (1988) claims that efforts at defining an 'international school" are "likely to produce little that is worthwhile, given the variety of the institutions which describe themselves under that umbrella term" (p.14). More fruitful, argues Matthews, is the categorization of types of international schools. Hayden and Thompson (1995) discuss authors who have attempted this including Leach (1969), Fox (1985), and Sanderson (1981), but conclude that this approach is also risky. They write, "Clearly, in a diverse and constantly changing context, the number and nature of categories into which international schools may be subdivided is to some extent arbitrary, with categories less likely to be discrete groupings than broad areas which may often overlap" (p.335).

Gellar (1981) defines an international school as one that "welcomes pupils of many nations and cultures, that recognizes that such pupils have differing aims, and actively adjusts its curriculum to meet those aims" (p.22). Matthews (1988) categorizes schools into those that are "ideology driven" and those that are "market driven". Ideology driven schools were created with "the express purpose of in some way furthering international understanding and cooperation, such as the United Nations International School, Ecolint (the International School of Geneva), the International School of Washington and the United World Colleges" (p.9). Market driven schools arose "from the perceived needs of some particular expatriate community (and which may be established and operated by) individuals, community groups, delegates of multinational companies or government agencies" (ibid). Although there may be some general truth to Matthews' dichotomy, Hayden and Thompson (1995) argue that it is not watertight and that it is entirely possible for a market driven school to have a firm ideological foundation.

Gellar (1981) asks what makes an international school different from any other school and concludes that any school in the world can become 'international'. For Gellar, the importance of the curriculum is played down, while the 'togetherness' of children from different cultures and the promotion of intercultural understanding are emphasized:

> "Not so much in curriculum, but what takes place in the minds of children as they work and play together with children of other backgrounds and cultures. It is the child experiencing togetherness with different and unique individuals; not just toleration, but the enjoyment of differences; differences of color, dress, belief, perspective. International schools are

> about the building of bridges, not walls…We would define international by what schools do in nurturing (multicultural) understanding; that cooperation, not competition, is the only viable way to solve the major problems of the planet, all of which transcend ethnic and political borders. Thus any school in the world, public or private can be international" (p.23)

Hayden and Thompson's (1995) review concludes with Hill's (1994) comparison of national and international schools. For Hill, an international school has students and staff of different cultural origins, offers the IB or a range of different national courses and examinations, and is underpinned by an international ethos. Such a school may cater to the needs of an expatriate community, be open to students from all over the world, be private and usually fee paying. National schools, however, have students mainly from one country, follow the national curriculum of that country, and have a national ethos. These schools may be located overseas with the purpose of educating students of the same nationality (e.g. American, British or French schools). Such schools, argues Hill, despite what they might call themselves, are national schools overseas rather than 'international schools' (p.338).

Findlay (1997), however, argues the opposite. For Findlay, the nine American schools in and around London are international schools even though the curriculum, the textbooks, the standardized tests, and the majority of the teachers are American. Findlay asserts that they are "international schools" because they meet the "four criteria that almost all international schools have in common":

- They have a curriculum that differs from the host country;
- They serve the educational needs of an expatriate community living in a host country;
- They have a student body that is international;
- They have modified their curriculum to make the most of an international setting (p.17).

For Findlay, the definition, "an international school (is) one that serves an expatriate community with a curriculum that is not of the host country and has an international student population' is as close…as we can come" (p.18).

More recently, Hill (2000) has distinguished schools that are "internationally-minded" and those that are not. Internationally minded schools provide students with a curriculum that includes the study of world history, world literature and world cultures, emphasizing the "interdependence of nations and peoples" (p.28) and consciously moving away from any emphasis on a single culture or country. Such schools also promote 'universal' values.

Hayden (2006) refers to an earlier publication written with Thompson when they wrote that, "for the most part, the body on international schools is a conglomeration of individual institutions which may or may not share an underlying educational philosophy" (1995, p.332). With a touch of pessimism, she comments, "that, indeed, is

where we still stand more than ten years later: more schools have opened, and a wider variety of such schools may exist than ever before, but there is no less ambiguity than there was previously" (2006, p.6).

Despite such difficulties with definition, with respect to intercultural sensitivity the links from the literature about international schools have a high degree of commonality. Hill (2000) points to the need for an internationally minded curriculum, Gellar (1993) believes in the promotion of multicultural understanding, Matthews (1998) categorization of ideology driven schools seeks to enhance intercultural understanding, while Terwilliger's (1972) speaks of teachers with experience of cultural adaptation. Whatever international schools are, there exists some agreement that part of their purpose lies in the promotion of intercultural sensitivity among students and teachers.

Some agreement, however, that a purpose of international schools involves the enhancement of intercultural sensitivity among teachers and students is insufficient. As we have seen, for most schools, commitments to international mindedness and intercultural sensitivity remain mainly in writing without thought to assessing levels, creating action plans for improvement, proving professional development, and assessing the impact of interventions. International mindedness and intercultural sensitivity are generally seen as soft targets that simply become realized by the natural mix of nationalities within institutions.

As noted above, most international schools came into being through the needs of a particular nationality group. The IS of X, for example, began on the site of the US Embassy in Bangkok to serve a largely North American population. Shortly after, Bangkok Patana School opened to meet the needs of largely British expatriates. In more recent times, other nationality-based schools have also opened, as well as the IB based New International School of Thailand. A brief look at the international schools in the vicinity of the International School of X, reveals the following:

- IS of X (U.S. and IBDP)
- American School of Bangkok (U.S)
- Bangkok Japanese School (Japan)
- Bangkok Patana School (England and Wales, IBDP)
- Harrow International School (England and Wales)
- New International School of Thailand (IBDP, MYP, PYP)
- Shrewsbury International School (England and Wales)
- Singapore International School in Bangkok (Singapore)

A short flight away to Singapore and we will find 'international' schools based on the American, British, Australian, Canadian, and Chinese systems, as well as a United World College that offers programs such as the IB Primary Years Program (PYP), the Cambridge University's International General Certificate of Secondary Education (IGCSE), and the IB Diploma. In most instances, we find schools that are nationality based rather than internationally based, and this is an opportunity missed for the

provision of a truly international education that makes the promotion of international mindedness and intercultural sensitivity a priority.

An International Curriculum

Describing what an international curriculum might be is also fraught with ambiguity. However, most efforts also include a belief that the promotion of intercultural sensitivity is part of an international education. For Catling (2001), the "curriculum consists not just of what might be explicitly planned or even unintentionally provided, but also draws on the experience of the participants, both the teachers and the pupils; it draws on the ideals that those who developed the curriculum had in mind" (p. 29). As shown above, however, there is a chasm between the intercultural curriculum that might be created and the dominant curricula on offer in international schools. Nonetheless, Catling takes the view that "an international school curriculum should shape pupils' values and worldview…by taking up the challenge to work for consistency and coherence in meeting the elements of curriculum outlined below" (ibid, p.35). Catling (2001) offers the following perspective:

An International Curriculum (Catling, 2001)

The curriculum of an international school which sets out to enable pupils to develop intercultural understanding and a sense of global citizenship could do so by enabling pupils to:

Self-knowledge and perception

- Develop their understanding of their self-perception and self-esteem and of their own identity and attitudes
- Develop insight into and an understanding of other cultures
- Become conscious of their own stereotypes and prejudices and recognize stereotypes and prejudices as superficial images
- Recognize the influences of their perceptions of their own culture/self on their perceptions of other cultures and other people
- Recognize perceptions of other cultures having an influence on their own perception of themselves and their own culture

Knowledge and understanding

- Know and understand something of their own culture, including its values, lifestyle and patterns of behaviour
- Know and understand something of other cultures, their similarities to their own and of their diversity
- Realize that (cultural) values influence behaviour
- Recognize cultural differences as enriching and appropriate
- Understand something of the nature and role of social justice and equity, and peace, and conflict
- Know and understand something about globalization and interdependence
- Know and understand something about sustainable development

Attitudes and values

- Accept and value (cultural) diversity
- Be open and respectful towards the 'foreign'
- Be concerned to tackle conflict
- Have a sense of common humanity
- Tolerate ambiguity in themselves and others
- Have a commitment to social justice and equality
- Have concern for the environment and a commitment to sustainable development
- Believe that people can make a difference

Skills and behaviors

- Communicate with others using their ways of expression, both verbally and non-verbally
- Think critically and argue effectively
- Analyze their own culture, including data gathering, in order to contrast it with other cultures
- Show respect for people and things, and empathize and be sensitive to others
- Work cooperatively and listen actively to those from a different culture
- Give and receive feedback honestly and with sensitivity
- Consider proposed solutions to problems and concerns and examine their potential impacts
- Challenge injustice and inequalities and negotiate tension and conflict that is culturally biased
- Adapt their behaviour in another cultural setting
- Adapt to changing social/environmental factors

(Catling, 2001, p.36)

Catling's view of what might constitute a curriculum for a school wishing to offer an international education includes many elements related to enhancing intercultural sensitivity among students, with respect to understanding one's own and other cultures, avoiding stereotypes and prejudice, recognizing cultural difference, showing respect and empathy, challenging injustice and adapting behaviour in different cultural settings. It makes for an excellent model for schools intending to adopt a curriculum with a strong emphasis on intercultural sensitivity.

It is important to note that many international schools have far greater autonomy in the development of curriculum than their counterparts in national systems, and that most international schools aspire to provide an education that enhances knowledge of other cultures, an appreciation of differences, intercultural communication, and intercultural sensitivity. It is also important to stress Catling's view that the ideal international curriculum "draws on the ideals that those who developed the curriculum had in mind" (ibid) and that main curriculum developers are teachers. With this in mind, one would hope that teachers in international schools have such ideals and show positive levels of intercultural sensitivity.

Not all curriculum development is school based and perhaps the most influential imported curriculum in international schools comes from the three programs developed by the International Baccalaureate Organization (IBO) – the Primary Years program (ages 4-11), the Middle Years program (ages 11-16) and the Diploma Program (ages 17-18). In the IB curriculum, we are told that:

> "strong emphasis is placed on the ideals of international understanding and responsible citizenship, to the end that IB students may become critical and compassionate thinkers, lifelong learners and informed participants in local and world affairs, conscious of the shared humanity that binds all people together while respecting the variety of cultures and attitudes that makes for the richness of life" (IBO, 1996, p.5).

The 'international' aspects of the IB program are welcome, but the degree of them depends to some extent on the teachers and schools that provide them. Jenkins (1998) comments in reference to the choice allowed in the IB Diploma program, "It is clear that the IB has great strengths, but the amount of *internationalism* in a program depends on which combination of subjects a student may choose. This leads us to a feeling that it just misses the target of a truly comprehensive global program for all" (p.94).

With respect to enhancing intercultural sensitivity, the IB programs could be seen to lack a coherent commitment in the curriculum, particularly at the Diploma level. While opportunities exist for students to learn about the history and (to a lesser degree) cultures of different nations, some schools and teachers take a very insular and pragmatic approach. In a small-scale study of the UK, US and IB social studies courses addressing global issues for the post 16 age group in 2004, Lewis (2005) is scathing in his criticism:

> "Over the last few years, I have been involved with curriculum work at my school, trying to create a more global focus for our social studies programme. My search for exemplars was frustrating as I found most international schools similarly focused upon the American and British models of social studies education, with a distinct avoidance of the contemporary world. The vast majority of international school teachers come from the U.S. and the U.K. and are products of their own upbringing, training and experience. The resources that they choose for their classes are predominately American or British, as are the external examinations that they use to help their students gain university admission. As a result, the curricula that we adopt are largely centred upon the perpetuation of an Anglo-American perspective. Furthermore, far too much of the curriculum content is concentrated upon 19th and 20th Century Western political history, usually culminating with the end of World War II or the Cold War" (2005, p.8).

With respect to 'A' Levels taken by UK students in 2004, just 28% of them were taken in social studies subjects. Of these, the majority of students, some 25%, selected Psychology, while History accounted for 19%, Geography 15%, Business Studies 15%, and Sociology 13% (Lewis 2005). These figures perhaps hide the fact that students in

England and Wales are required to take just four subjects in the last two years of their schooling and can largely take courses in what interests them or what they believe will assist them later in life. What this means is that a student can take Physics, Mathematics, Business Studies and Chemistry, for instance, and remain largely uniformed about the world round them.

In the same study by Lewis (2005) of the Advanced Placement (AP) subjects taken by students in US schools is perhaps more disheartening. In 2004, just 2% of students selected Human Geography, while 39% selected US History and 17% selected US Government and Politics - compared to only 7% who selected World History. Based on AP choices, the world's most powerful country with significant world influence is producing school graduates that would appear to be incredibly unaware of the world outside of the United States with scant knowledge of the issues facing humanity.

Those looking to the IB for salvation will probably have mixed feelings. While it is commendable that every student must take at least one social-studies course to gain a Diploma, and that 48% took students took History, a closer look at the specific history subjects taken reveals an alarming concentration on History of the Americas (61%) and the History of Europe (39%). Less than 3% of students took examinations on the History of Asia/Oceania, History of Asia/Middle East and the History of Africa. Geography fared better at 16%, on a par with Economics. Social and Cultural Anthropology was selected by a mere 2% of IB students, while Islamic History made up 0.1% of social studies offerings at a time when our understanding of this region is gaining added importance.

The IBO is well aware of these criticisms and one might ask what plans they have in place for addressing them. The IBO's Strategic Plan of 2004 claims to strengthen "…the international dimension of the IBO program and promulgating the values and practices of international education – so that IB programs and services more fully reflect the values of the mission statement" (2004, p.8). According to Hill (2007) the IB Learner Profile (IBO 2006) "clearly shows the values an IB education promotes" as it seeks to "develop internationally minded people who, recognizing our common humanity and shared guardianship of the planet, help to create a better, more peaceful world (2006, p.33).

At the same time, the IBO notes that "this is a slow drip process affecting every aspect of our work" (2004, p.8) and that the target for completion of the strategic plan is 2014. The IB, in conjunction with the International Schools Association (ISA), is also currently working on "a self-assessment instrument for schools (both national and international) to evaluate the extent of their 'internationalist values' and to use in improving their own curriculum, as needed" (IBO, 2009). Presently, the aim is to test this instrument in different contexts.

With respect to the imported curricula available to international schools, it would seem that how international they are depends to a large degree on the schools and teachers that provide them. As Lewis (2005) notes, most international schools have strong links with either the UK or the US, and most teachers are from these countries. It would appear that many teachers are recycling what they learned at school and university, and that not

much is being accomplished with respect to a curriculum that promotes an understanding of the world, of other cultures, and of intercultural sensitivity. An interesting additional study would be to measure the levels of ICS among teachers at international schools compared to teachers in national systems.

A noticeable exception, however, is the International Primary Curriculum (IPC), which offers an explicit commitment to the development of intercultural learning. The IPC aims to "focus on a combination of academic, personal and international learning for children worldwide, combined with innovative and exciting ways to learn" (IPC, 2009). The IPC is designed to help children:

- Learn the essential knowledge, skills and understanding of a broad range of curriculum subjects,
- Engage with their learning so that they remain committed to learning throughout their school careers and their lives'
- Develop the personal qualities they need to be good citizens and to respond to the changing contexts of their future lives, and
- Develop a sense of their own nationality and culture at the same time as developing a profound respect for the nationalities and cultures of others. (IPC, 2009)

An analysis of curriculum units reveals this commitment in activities specifically designed to promote international mindedness, world citizenship, and respect for other cultures.

With respect to the development of intercultural sensitivity of teachers, the adopted curriculum has a significant role to play. When nationality based schools hire teachers largely from their respective countries and teach the curriculum from their respective countries, important conditions are absent for the enhancement of ICS for both students are teachers. As Lewis (2005) has shown, even when the more 'international' curriculum of the IB Diploma is adopted, unless a firm commitment is shown, teachers can still teach a subject matter based on what they learned at school and university in their own countries. Similarly, students can select subjects without any real 'international' elements. Largely mono-cultural faculties will also inhibit the development of ICS as viewpoints, methodologies, and curriculum knowledge will often come from the perspective of a single culture.

Walker (2004) writes that "Although most international schools can be described as 'multicultural' in terms of their student population and sometimes in terms of their staff, the style of learning that they encourage is overwhelmingly in the tradition of Western liberal humanism" (p. 86). This is perpetuated by the origins of accrediting agencies, examination boards, and organizations that support international schools. In many respects, from a postcolonial standpoint, international schools have remained cultural bastions for the Western world with respect to subjects taught, nationality of teachers and administrators, university matriculation, and structure. While understandable in that the parent clients want their children to receive an education similar in some ways to their

home countries, international schools may not seem very international to students from non-Western countries.

Munro (2007) echoes this view when he summarizes a strand discussion at the 2004 Alliance for International Education conference held in Dusseldorf, Germany (AIE, 2004). The strand discussion was focused on learning in international contexts and how this contributes to the development of international mindedness. He writes, "It was noted that in many international schools Western thought and culture were prevalent in both the teaching practice and in the assumptions made about learning. It was recommended that for the future it may be necessary to broaden the traditional Western models of education and learning". Munro proposes that "a positive disposition to international mindedness may be developed in part through conceptual teaching that encourages students to understand key ideas from a range of cultural perspectives" (p. 115).

James (2005) concludes that, "In terms of achieving the aims of international education: of fostering an international (or indeed intercultural) orientation in knowledge and attitudes, it is debatable whether many international curricula are successful" (p. 319). Whether curricula are integrated from a number of systems, imported from a national system, or non-national such as the IBDP, "none of these curricula *requires* the development of such (international) understanding, or international mindedness, nor contains many explicitly international references" (ibid). Current options are seen as largely Western or Eurocentric and international aspects vulnerable to the practicalities of high stakes assessment and the demands of higher education.

Culture

As we move toward an understanding of intercultural sensitivity, it is necessary to frame this understanding within the context of what we mean by *culture*, and the associated fields of intercultural competence, intercultural literacy, and intercultural communication.

When discussing culture, it is important to have some clarity about the concept to avoid too much ambiguity. This will remain something of a challenge, however, as the term *culture* is enigmatic, multifaceted and includes both concrete and abstract components (Toomey, 1999). To further complicate matters, as Alred et al (2003) note, "the word 'culture' itself now appears in so many contexts. Indeed, 'culture' almost replaces 'context' in so much discourse in education and social science" (p. 2). In addition, given the amount of literature available on this topic, space will allow only a simple overview here with a focus on more contemporary definitions.

The nineteenth century British anthropologist, Edward B. Taylor, is often seen as the first to attempt to define the term *culture* in a scholarly way. According to Taylor, culture is "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (in Lustig and Koester, 1999, p. 28). For Taylor, Western culture - as exhibited through Western

'civilisation' - was the ultimate goal having progressed through 'savagery' and 'barbarism'. Clearly, such a superficial and divisive approach has little merit.

More recently, Brislin (1993) writes that culture "consists of ideals, values and assumptions about life that are widely shared among people and that guide specific behaviours" (p.4). Singer (1998) argues "that a pattern of learned, group-related perceptions – including both verbal and nonverbal language, attitudes, values, belief systems, and behaviours –that is accepted and expected by an identity group is called a culture" (p. 107). For Adler (1998), culture represents "the mass of life patterns that human beings in a given society learn from their elders and pass on to the younger generation, is imprinted in the individual as a pattern of perceptions that is accepted and expected by others in a society" (p. 230).

Toomey (1999) defines culture as 'a complex frame of reference that consists of patterns of traditions, beliefs, values, norms, symbols, and meanings that are shared to varying degrees by interacting members of a community" (p. 10). For Toomey, a culture is very difficult to understand since much, such as traditions, beliefs and values, remains hidden from the casual observer. What an outsider tends to see are the cultural artefacts, language, verbal and nonverbal symbols. With so much hidden from the outsider, Toomey argues that it is necessary to look for the universal human needs (safety, security, inclusion, dignity, respect, and so on) to comprehend similarities among groups.

Lustig and Koester (2006) view culture "as a learned set of shared interpretations about beliefs, values, norms, and social practices, which affect the behaviours of a relatively large group of people" (p.25). The authors see culture as something that is learned through social interaction with members of the same culture, through teaching, through a rewards system, and through interpretation. This can be seen, for example, by twins separated at birth and brought up in different cultural contexts. Everything about culture is learned; there is nothing genetic.

Jandt (2007) offers what he terms "today's definition" of culture:

- A community or population sufficiently large to be self-sustaining, that is, large enough to produce new generations of members without relying on outside people.
- The totality of that group's thought, experiences, and patterns of behaviour and its concepts, values, and assumptions about life that guide behaviour and how those evolve with contact with other cultures.
- The process of social transmission of these thoughts and behaviours from birth in the family and schools over the course of generations.
- Members who consciously identify themselves with that group (p.7).

McDaniel, Samovar and Porter (2006) offer five characteristics of culture that they claim have a "community of agreement" (p. 10). The first characteristic is that culture is learned, that we are born without knowledge of cultural rules but gradually gain them. The second is that culture is transmitted intergenerationally, with new generations

learning from older generations in different forms. The third is that culture is symbolic with "words, gestures, and images...merely symbols used to convey meaning" (p. 11). The fourth is that culture is dynamic, that despite a tendency to view culture as fixed, in actuality it evolves and undergoes changes though interaction with other cultures, historical events, and technological changes. The fifth is that culture is ethnocentric as a strong sense of identity can lead to feelings of superiority over other groups.

The 'iceberg' model proposed by Fennes and Hapgood (1997) is useful in emphasizing the challenge involved in understanding culture as only a small part is visible. For these authors, "A large part of what constitutes culture is beyond or below our conscious awareness. This does not mean that it has less influence on our daily lives. We know how to act and behave according to it, but we are not aware of it and subsequently cannot control it" (p.14). In the 'iceberg model', aspects of culture such as fine arts, literature, music, folk dancing, games, cooking, and dress are visible above the surface and are primarily in awareness. Below the surface are aspects such as conceptions of beauty, ideals governing child raising, rules, body language, of descent, courtship practices, role relationships, and arrangements of physical space. These aspects are primarily out of awareness.

Hofstede (1991) is widely regarded as one of the most influential writers about culture in the context of organisations. Walker (2004) claims that his work "has been broadly confirmed by others in the field" (p. 85), but others have criticized his categorizations as being simplistic (Silverthome, 2005). Hofstede defines culture as "the collective programming of the mind which distinguishes the members of one group or category or people from another" (p.4). He likens the patterns of thinking, feeling and potential acting learned throughout a lifetime to a computer with the phrase "software of the mind" (ibid). In other words, attitudes and behaviour are understandable when considered in the context of how experience has 'programmed' a person. Most of this 'programming' occurs in the family, in school and at work and because it is shared by people in the locality, culture becomes a collective phenomenon. For Hofstede, there are three levels of this programming. The first is human nature and is common to all humans. The second is culture, which is something that is learned and group specific. The final level is personality which is unique, inherited and learned.

In seeking methods to compare cultures, Hofstede found four areas where cultural differences could be found: symbols, heroes, rituals and values and he represented these in an 'onion' model where *values* are at the core (and the most hidden) and symbols the outer layer (and most observable). According to Hofstede, symbols are superficial and can change and a recognized by those of the same culture. At the next level, *heroes* are those influential people within a culture that act as role models. A level deeper, *rituals* represent socially essential aspects of a culture that involve eating, greeting, religious protocols and so on. *Values*, the deepest level, are hardest to understand for the outsider as they are unconscious even for those that hold them.

To help recognize differences in value systems, Hofstede identified four areas of comparison: *power distance*, *individualism versus collectivism, masculinity versus*

femininity, and *uncertainty avoidance*. Allan (2002) provides a helpful explanation of these four areas as they relate to education:

1. *Power Distance:* In the large 'power distance' countries (the Philippines, Mexico, Hong Kong) the unequal distribution of power in organizations and institutions is more accepted by society and learning tends to be teacher directed – children speak only when asked and the teacher is never questioned or criticized. In small 'power distance' countries (Netherlands, USA, UK) students are treated as equals, participation is higher, criticism and disagreement may be voiced, and lessons are student centred.
2. *Individualism vs. Collectivism:* Students from 'individualistic' cultures (Western Europe, USA, Australia, NZ) expect to be treated as individuals, and conflict and confrontation are seen as acceptable. Learning style is also different, and emphasis is placed on knowing not so much how to do, as how to learn. In 'collectivist' school cultures school is seen as an extension of the home and family, and the student sees him or herself as part of a group. Students will hesitate to speak up in class unless directly addressed by a teacher. Conflicts and confrontations are avoided; it is important not to lose face and shame the group.
3. *Masculinity vs. Femininity:* In 'masculine' cultures (USA, Japan) assertiveness and materialism are dominant values, competitiveness among students is the norm, and failing is seen as a disaster. In 'feminine' societies (Netherlands, Sweden), which value concern for people and the quality of life more highly, the average is the norm, conspicuous success is avoided and failure quite acceptable.
4. *Uncertainty Avoidance:* Students from strong 'uncertainty avoidance' cultures (Japan, Belgium, Argentina) expect a formal, expert, didactic style; whereas those from weak 'uncertainty avoidance' cultures (Sweden, Netherlands, USA, UK) will respect teachers who can communicate more informally, on their level (p.92).

Hofstede's conception of culture, along with the definitions discussed above, point to the challenges educators face in meeting the needs of different cultural groups. The onion and iceberg analogies effectively illustrate the many hidden elements regarding culture, while the emphasis on intergenerational learning clearly shows how complex understanding a culture can be to the outsider. Given that so much about culture remains invisible to the outsider, Cushner (1990) noted that, "Schools often fail due to the cultural incompatibility between the culture of the school and the culture of the child" (p. 160). Allan (2002) points to the challenge international schools face with typically upwards of 40 cultures represented, the typical presence of a majority culture, the impact of the host country culture, and the many individual experiences of students and teachers. Given this context, he warns, "Crossing these frontiers daily is bound to engender cultural dissonance, if not conflict" (p. 91). Bayles (2009) cautions that culture assists in the formation of evaluative attitudes to other groups and that "culture fosters our tendencies toward ethnocentrism" (p.19). She adds, "This tendency to hold unfavourable attitudes toward individuals from different cultures can negatively impact the relationship between a teacher and a student from different cultural backgrounds" (ibid).

The definitions of culture have much in common. For the purposes of this study, however, the five characteristics offered above by McDaniel, Samovar and Porter (2006) will be used to understand culture. This is not because that they necessarily offer the most accurate description of culture, but because they offer two important elements that underpin the Developmental Model of Intercultural Sensitivity (Bennett 1986, 1993a). The first is that culture is learned and that through increased learning a person may become more interculturally competent. Indeed, this is consistent with Bennett's (1998) definition in which he emphasizes the need for learning consistent with the DMIS model. He writes, "culture is the learned and shared patterns of beliefs, behaviours, and values of groups of interacting people" (p. 3). The second is that culture is essentially ethnocentric and that a conscious effort is required to move beyond this worldview to avoid seeing one's own culture as the norm against which all other cultures will be measured. Moving beyond the enthnocentric to the enthnorelative is at the core of the DMIS.

Intercultural Communication

Intercultural communication has been a part of the human experience since early tribes began interacting. As an academic study, it has grown in interest and importance alongside increased trade between nations, increased communications, and increased diplomatic relations. Edward T. Hall is seen as the founding father of the field, primarily because he first coined the term "intercultural communication" and identified what he termed "microculture". Beginning in 1955, Hall worked for the US Foreign Service Institute creating training programs for those in the foreign service. Significantly, these training programs contained more than straightforward information about a destination, coupled with language training. Hall included nonverbal communication, implicit culture, the relationship between culture and communication, and the use of field experiences (McDaniel, Samovar and Porter, 2006, pp 6-7).

The need for greater study of intercultural communication and associated training has grown significantly since WWII. The new world order of communist nations, free-market democratic nations, and the non-aligned created a need for intercultural communication to manage the threat of conflict. The fall of the Berlin Wall in the late eighties changed this order and opened the door to a world of multiple players, increased trade, technological advancement, a communications explosion, greater connectivity and inter reliance. McDaniel, Samovar and Porter (2006) write, "Willingly or not, we are all thrust into a new world order characterized by increasing levels of contact and communication with other cultures. This evolving social setting has created a mandate for greater understanding and improved communication across cultural boundaries" (p.7).

With respect to the two words that make up the concept of *intercultural communication*, it is necessary that both be explored to assist understanding. Despite its apparent simplicity, the term *communication* is somewhat difficult to define. It can be used is numerous ways and it has many conceptual components. Given this, Lustig and Koester (2006) offer what they term not the "more correct" but the "most useful" definition to be used in the context of intercultural communication. They write, "communication is a

symbolic, interpretive, transactional, contextual process in which people create shared meanings" (pp. 10-11).

For Lustig and Koester (2006), symbols (words, actions or objects that mean something) are integral to communication because they involve shared meaning. Communication is always interpretative as significance must be apportioned to the symbolic words or actions. Such interpretations are much easier between members of the same cultural group than between members of different cultural groups. Communication is seen as transactional as all parties must play a role to sustain and create meanings. It is contextual because all communication takes place in a physical or social setting between people with different roles and relationships. Finally, communication is a process as it involves dynamic change.

The term *intercultural* involves the participation of two or more people who are culturally different from each other with respect to values, methods of communication, role perceptions, and anticipated mores regarding social relationships. (Lustig and Koester, 1999, p. 60). In the context of communication, *intercultural* is "used to refer to the communication process between members of different cultural communities" (Toomey, 1999, p. 16).

Intercultural Communication is defined by Toomey (1999) as the "symbolic process whereby individuals from two (or more) different cultural communities negotiate shared meanings in an interactive situation" (p.17). The key element here centres around a negotiated shared meaning. McDaniel, Samovar and Porter (2006) offer a different definition, with a focus on processing meaning. They write, "Intercultural communication occurs whenever a message produced in one culture must be processed in another culture" (p.7).

Intercultural communication occurs when cultural elements impact our communication with a different cultural group. This can be at the verbal or nonverbal levels or at the conscious or unconscious level. If there is awareness that cultural group factors are inhibiting communication, relationships, and the desired outcome, it is necessary to "learn the knowledge and skills to manage such differences constructively" (Toomey, 1999, p16). If a person is unaware of inhibiting cultural barriers, or is unwilling to address them, relations may deteriorate or at best remain at a superficial level.

Toomey (1999) offers five core assumptions to enhance the intercultural communication process. The first assumption is that intercultural communication involves varying degrees of cultural group membership differences. To overcome this, differences must be understood and similarities recognized. The second assumption is that intercultural communication involves the simultaneous encoding and decoding of verbal and nonverbal messages in the exchange process. In other words, each participant is both a sender and receiver and must play a role in synchronization and interpreting meaning. The third assumption is that many intercultural encounters involve well-meaning clashes. Here, participants may be behaving in manners appropriate to their culture norms (such as eye contact) without being aware that these norms may be improper in another cultural

context. The fourth assumption is that intercultural communication always takes place in a context. This context must be understood and the rules of engagement known. The final assumption is that intercultural communication always takes place in imbedded systems. In this respect, a system refers to the many factors that make up our enculturation that form an interdependent whole (Toomey, 1999, pp.22-23).

As a conclusion, Toomey (1999) offers the following thoughts to guide people in their intercultural communications:

> "In learning about another culture or dissimilar groups, we should commit ourselves to make mindful choices and use different cultural viewfinders so as to see things from their perspective. In viewing things through different lenses, we may ultimately perceive our own routine cultural practices with fresh insights. To become mindful intercultural communicators, we have to develop fresh visions, new ways of listening to others, and a soulful alertness" (p.24).

Given this need for mindful awareness of our own and others' cultures, it is interesting to consider the evolution of the international schools movement in the post WWII period within the context of intercultural communication and intercultural competence. As trade, diplomacy, and NGO involvement have resulted in increasing numbers of families being stationed outside of their home countries, international schools were begun to meet local needs, generally haphazardly. More often than not, schools opened, often following national systems or a hybrid, with teachers more used to national systems being employed on contracts with scant training in intercultural communication. Even today, with more international schools than ever, teachers remain relatively untrained in intercultural communication and intercultural competence. Toomey's (1999) words above have about the same significance today as they would have had decades ago, or even during colonial times.

Intercultural Literacy

Toomey's words also resonate in the context of intercultural literacy. This concept is defined by Heyward (2000) as "the understandings, competencies, attitudes, language abilities, participation and identities that enable effective engagement with a different culture" (p. 31). For Heyward, such understandings and competencies are important in a world where increasing globalisation and intercultural conflict are occurring side by side. While the term 'literacy' is generally interpreted as the ability to read and write, it has taken on a number of other uses such as mathematical literacy and technological literacy. In this respect, it is a "literacy that crosses cultural boundaries" (ibid) and is further explained as the:

> "type of intercultural literacy (that) allows for the increasingly complex cultural flows and growing global cultural independence that characterize the post-modern world. In this conception, the interculturally literate

> individual can comfortably move within and between different cultural frameworks, drawing on a store of understandings and employing a range of competencies to interpret meanings, communicate effectively and achieve personal or group objectives" (p.31).

Intercultural literacy does not simply involve the knowledge of another culture. It involves competencies that enable positive interactions with people from all cultural groups.

With respect to education, Heyward asks, "What do today's children and young people need to learn in order to be successful in tomorrow's world? How can they learn the competencies, understandings, attitudes and identities necessary for intercultural literacy?" (p.29). Heyward's interest in these questions stemmed from his experience as an international school educator in Indonesia when it became apparent to him that "many of the foreign students and expatriate families there appeared not to have developed the tolerance and respect for Indonesian culture one might expect from the experience, but on the contrary displayed attitudes of paternalism and negativity" (pp. 29-30). He questions why some are able to establish positive relationships and attitudes with host cultures while others are not.

Heyward believes that "the one thing that appears to make the most difference is the social context and supports within which contact occurs" (p.32). He asserts that the "implications for educators are profound" (ibid) and that for teachers to enhance intercultural literacy, opportunities must be given for students to know people from other cultural backgrounds in the context of suitable social conditions for the experience to be positive. Without this contact and the context, students will remain monocultural and "essentially ignorant of the dominant role of culture in shaping life, and possibly susceptible to xenophobia" (p.33). Contact with people from other cultures alone is insufficient; teachers must take steps to make the experiences meaningful and positive.

Turning his attention to international schools, Heyward asserts that "International schools thus have the potential for facilitating intercultural literacy although evidence suggests that they do not consistently do so" (ibid). In culturally diverse international schools, steps can be taken to enhance intercultural literacy through cross-cultural contact, appropriately designed cooperative teaching strategies, an emphasis on collaboration, an avoidance of competition, and the formation of institutional norms to support intercultural literacy. This challenge Heyward leaves to administrators and researchers to work towards.

Echoing Heyward, Alred at al (2003) write that experience "is not a sufficient, even though perhaps a necessary, condition for interculturality. There must also be reflection, analysis and action" (p. 5). For this to occur in educational institutions, educators have a significant role to play. The authors provide a useful distinction that might shed some light on international schools in that "being *intercultural*, being interested in, curious about other groups is not synonymous with being *international*" (p.4). To be *international*, it is sufficient to travel, whereas to be interculturally literate, it is necessary

to think, to learn, to question assumptions, and to seek to understand. In this regard, it is possible that international schools have a number of travellers among their faculties and student bodies.

Intercultural Competence

Before addressing intercultural sensitivity, there is one final concept that is necessary to understand – that of intercultural competence. Similar to *culture*, and *intercultural communication*, it is also a concept difficult to pin down. Probably the most ambitious recent attempt comes from Deardorff (2008) who involved a panel of 23 known scholars in the field (including Bennett, J., Hammer, Koester, and Paige) in an effort to reach a consensus on a definition that had remained elusive after more than 30 years of scholarly study. The attempt was conducted through three rounds of electronic communication, involving question prompts to generate definitions, refinements and degrees of agreement.

In answer to the question, "What is intercultural competence", the most favoured definition was "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (p.32). Although numerous statements received 80% or higher acceptance, the study revealed two main surprises (see Table 1). The first was that only one statement gained 100% acceptance, that of the "understanding of others' worldviews" (p.33). The second was that consensus could not be reached on the role of language in intercultural competence; for some it was necessary, for others not since knowledge of a language and intercultural competence are not mutually exclusive. Deardroff's table of intercultural competence elements with 80-100% agreement among intercultural experts has been included below because it captures many of the factors that contribute to how intercultural competence is viewed.

Table 1: Intercultural Competence Elements with 80-100% Agreement Among Top Intercultural Experts (Deardroff, 2008)

Accept	Reject	Mean	SD	Component of Intercultural Competence
20	0	3.4	0.7	Understanding others' worldview
19	1	3.8	0.6	Cultural self-awareness and capacity for self assessment
19	1	3.7	0.6	Adaptability – adjustment to new cultural environment
19	1	3.5	0.6	Skills to listen and observe
19	1	3.4	0.8	General openness toward intercultural learning and to people from other cultures
19	1	3.4	0.8	Ability to adapt to varying intercultural communication and learning styles
18	2	3.8	0.4	Flexibility
18	2	3.8	0.4	Skills to analyse, interpret, and relate
18	2	3.7	0.6	Tolerating and engaging ambiguity
18	2	3.6	0.6	Deep knowledge and understanding of culture (one's own and others')
18	2	3.5	0.8	Respect for other cultures
17	3	3.5	0.9	Cross-cultural empathy
17	3	3.4	1.0	Understanding the value of cultural diversity
17	3	3.3	0.9	Understanding the role and impact of culture and the impact of situational, social, and historic contexts involved
17	3	3.2	1.0	Cognitive flexibility
17	3	3.0	0.8	Sociolinguistic competence (awareness of relation between language and meaning in societal context)
17	3	3.0	1.1	Mindfulness
16	4	3.6	0.8	Withholding judgment
16	4	3.4	0.8	Curiosity and discovery
16	4	3.2	0.9	Learning through interaction
16	4	3.4	1.2	Ethnorelative view
16	4	2.9	0.9	Culture-specific knowledge/understanding of host culture's traditions

Other definitions are similar, although without the respectability of an expert consensus approach. Milagros and Rees (1999) define the term as "the ability to relate and communicate effectively when individuals involved in the interaction do not share the same culture, ethnicity, language, or other salient variables" (p.3). Spitzberg's (1988) definition of competent communication, however, offers the added element that competence must be *perceived* by those involved in the interaction. He writes, "competent communication is interaction that is perceived as effective in fulfilling certain rewarding objectives in a way that is also appropriate to the context in which the interaction occurs" (p. 67). Competent communication is a "social judgement" regarding the success of the interaction. In evaluating such interactions, Cushner and Brislin (1996) offer four criteria for the assessment of intercultural competence:

1. You have positive feelings toward interactions with people from different cultures,
2. People from different cultures have positive feelings towards you,
3. The task/job responsibilities are fulfilled successfully, and
4. You are not plagued by culture contact stress related ailments (p.3)

Usefully, for the world of education, Byram et al (2001) categorize the components of intercultural competence into knowledge, skills and attitudes, therefore complementing the framework that many educators use in curriculum planning. Byram et al categorise these components as follows:

- Intercultural attitudes: "curiosity and openness, readiness to suspend belief about other cultures and beliefs about one's own" (p.4).
- Knowledge "of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual action" (p.5).
- Skills of interpreting and relation: "ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own" (ibid).
- Skills of discovery and interaction: "ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real time communication and interaction" (ibid).
- Critical evaluation awareness: "an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and counties" (p. 7).

Although the authors suggest that these knowledge, skills and attitudes can be included in educational settings in the teaching of languages, geography, literature and the social sciences, there exists a large gap between what can be done and what is actually occurring. With respect to content or knowledge, Lewis (2005) has shown that most schools and students select subjects that bare little relation to learning about intercultural competence, while most teachers shy away from the teaching of attitudes because of the complexity and fuzziness involved.

It is widely understood that the need for intercultural competence has been growing to the extent that it is "now more vital than ever" (Lustig and Koester, 2006, p.3). From an economic standpoint, the US alone has witnessed 200% growth in international trade each decade since the 1960s, today totalling over $2.5 trillion a year (ibid). This increase has resulted in people moving as workers from their home countries like never before, although a significant percentage are unsuccessful through lack of preparedness. Technological advances have made the electronic *global village* more of a reality, while demographic changes have given rise to greater multiculturalism in many developed nations.

This economic importance has trickled down to the school setting, creating something of a clash of purposes. Byram (1997) points to the traditional role of societal institutions to "ensure that their members acquire loyalty and group identity from an early age", primarily through the process of socialisation (p.2). The need for the teaching of intercultural competence, however, has also demanded that schools "prepare those entrusted to them for the inter-lingual and intercultural experiences of the contemporary world" (ibid). This need, of course, stems from both a desire to compete economically

and a belief that greater intercultural competence can help provide greater peace and cooperation among nations.

Byram (1997) writes that intercultural competence must be intentionally taught for it to be learned. For this to occur, educational institutions must come up with methods of assessment to demonstrate that intercultural competence has been attained. Educational institutes "have a responsibility and a need to demonstrate their ability to fulfil it, to show they are accountable" (p.2). This is easier said than done, however, particularly in school settings where university entrance requirements dictate examining board content and schools are judged by examination results and matriculation. Similarly, for intercultural competence to be taught, teachers must see its importance and possess the necessary knowledge skills and attitude themselves.

Turning to international schools, perhaps a natural habitat for the development of intercultural competence, it is important to ask what measures have been put in place to train teachers in this field? To a large degree, there is an assumption that teachers and students in such schools gain competency through working in a culturally rich environment. Heyward (2000), however, suggests that this is not necessarily the case and that contact alone with people from other cultures does not result in greater intercultural sensitivity. Paige (1983) echoes this view when he writes, "Culturally heterogeneous populations do not, of and by themselves create the necessary and sufficient conditions for positive intercultural relations that can be attributed to intercultural contact" (Paige, p.109).

To assist teachers in becoming more interculturally competent, there is no shortage of literature. Cross et al (1989) suggest the development of five aspects to produce more interculturally competent teachers; awareness and acceptance of others, self awareness, dynamics of difference, knowledge of the student's culture, and adaptation of skills (p.15). Klump and Nelson (2005) offer six characteristics of schools and educators:

1. The fostering of a climate of inclusion, respect, connection and caring.
2. The building of bridges between academic learning and students' prior understanding, knowledge, native language, and values,
3. The maintenance of high expectations and high standards for all students,
4. An emphasis on hands-on, cooperative and culturally aligned classroom practices,
5. Teachers knowledgeable of student cultures, languages, and learning styles and the ability to modify curriculum and instruction, and
6. The realization of teachers that students are at different stages of acculturation (cited in Bayles, 2009, p. 28).

University libraries are abundant with literature on how to increase intercultural competence among teachers and there is no shortage of knowledge in this area. Yet without any accountability there is a limit to the success of such endeavours. In this era of assessment of basic skills, intercultural competence remains on the periphery. Byram's (1997) call for the development of assessments for intercultural competence would help,

but this competes against more pressing ones. It is also student outcome focussed, rather than focussed on the development of the knowledge, skills and attitudes of the teachers.

Milton Bennett's Developmental Model of Intercultural Sensitivity, and the IDI instrument, provides a different kind of assessment that may prove useful in ascertaining the levels of intercultural sensitivity among students and teachers. From there, schools may be better able to develop the intercultural competence and sensitivity among their students and teachers. The two terms, after all, have much in common in that both involve the development of attitudes, skills, and knowledge to better function in intercultural interactions. The DMIS also offers a framework for development along a continuum.

Intercultural Sensitivity

Bhawuk and Brislin (1992) write that the term "intercultural sensitivity" can be seen in general as "a sensitivity to the importance of cultural differences and to points of view of people in other cultures" (Bhawuk & Brislin, 1992, p.414). The authors note six elements that impact success in being interculturally sensitive: empathy, respect, interest in local culture, flexibility, tolerance, and technical skill. To be effective in other cultures, the authors suggest:

> "People must be interested in other cultures, be sensitive enough to notice cultural differences, and then be willing to modify their behaviour as an indication of respect for the people of other cultures. A reasonable term that summarizes these qualities of people is intercultural sensitivity, and we suggest that it might be a predictor of effectiveness" (p.416)

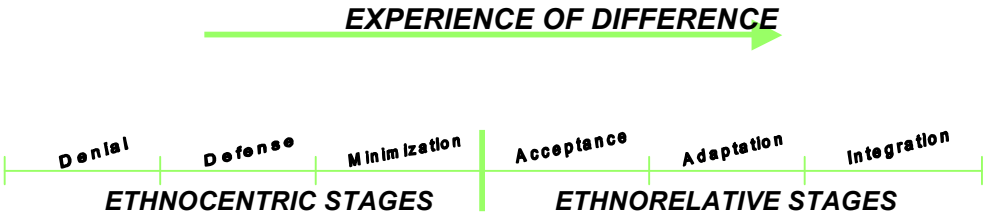
Intercultural sensitivity is defined by Paige (2004) as "sensitivity to the importance of cultural differences and to the point of view of other people. The cognition that cultures differ fundamentally from one another in the way they maintain patterns of differentiation of worldviews and a person's capacity to differentiate phenomena in different ways" (Paige, 2004, p.99).

According to Bennett (1993a), intercultural sensitivity is "the construction of reality as increasingly capable of accommodating cultural differences that constitute development" (p.30). Intercultural sensitivity, according to Bennett, is "not natural…it is not part of our primate past…Cross-cultural contact usually has been accompanied by bloodshed, oppression or genocide" (p.31). Bennett continues, "Education and training in intercultural communication is an approach to changing our natural behaviour. With the concepts and skills developed in this field, we ask learners to transcend traditional ethnocentrism and to explore relationships across cultural borders" (p.31).

As a means of understanding the behaviour and attitudes of people, so that education and development can occur, intercultural sensitivity may be viewed in terms of stages of personal growth. Bennett's development model "posits a continuum of increasing

sophistication in dealing with cultural differences, moving from ethnocentrism through stages of greater recognition and acceptance of difference,{or}ethnorelativism". (Bennett, 1993b, p.30). For Milton Bennett (1993a), intercultural sensitivity is "the way people construe cultural differences and in the varying kinds of experience that accompany different constructions" (Bennett, 1993a, p.24). Bennett presents a developmental model that charts an individual's growth with respect to intercultural sensitivity from an ethnocentric to an ethnorelative worldview. In order to improve, an individual must be willing to gain a greater understanding of cultural differences and the perspectives of others. The stages of the DMIS with respect to the experience of difference can be seen in Figure 1 below.

Figure 1. Bennett's Developmental Model of Intercultural Sensitivity (Bennett, 1993a)



The Developmental Model of Intercultural Sensitivity

The Developmental Model of Intercultural Sensitivity (DMIS) forms the theoretical framework for the part of this study that measures the intercultural sensitivity of teachers. The model is suitable for teachers wishing to become more interculturally sensitive as it provides a cognitive developmental progression along stages in a continuum (not necessarily linear) that reflects modification of attitudes and behaviour. Based on personal construct theory (Kelly, 1963), the DMIS offers teachers the opportunity to reflect on their attitudes and behaviours toward cultural difference, based on experience, and modify these accordingly. It is an on-going cognitive process as experience alone will not necessarily modify views and actions. Kelly writes, "A person a be a witness to a tremendous parade of episodes and yet, if he fails to keep making something out of them..., he gains little in the way of experience from having been around when they happened. It is not what happens around him that makes a man experienced; it is the successive construing and reconstruing of what happens, as it happens, that enriches the experience of his life" (p. 73).

M.J. Bennett created the DMIS to serve as "framework to explain the observed and reported experiences of people in intercultural situations" (M.J. Bennett, in Landis, Bennett, Bennett, 2004, p.154). In its development, observations of students were

undertaken over months (and years in some cases) in intercultural workshops, university classes, and exchange programs. According to M.J. Bennett, the ways in which students confronted differences in culture were predictable as they strived to become better intercultural communicators. In the six stages of increasing sensitivity to differences of culture were created, it was assumed that with more sophisticated experience of cultural difference came improved intercultural competence. The DMIS provides "a model of the development of cognitive structure. The statements about behaviour and attitudes at each stage are indicative of a particular condition of the underlying world view" (Bennett, 2004, p152).

The six stages of cognitive development begin with the enthnocentric stages on one end of the continuum and progress to the ethnorelative stages at the other. In the enthnocentric stages, one assumes "that the world view of one's own culture is central to all reality" (Bennett, 1993a, p.30) while attitudes represented include bigotry and racism. In the ethnorelative stages, "culture can only be understood relative to another and that particular behaviour can only be understood within a cultural context" (Bennett, 1993, p. 46). In other words, "cultural difference is neither good nor bad, it is just different" (Bennett, 1993a, p.46).

The stages of this model describe worldviews that people use to construct meaning out of cultural differences. A worldview helps us organise the world and this is done through the DMIS as views relate to difference. Although Bennett uses the term "stages", the DMIS is really a continuum where people can move in either direction as they try to construct meaning from their experiences.

The stages of the DMIS are described below and are represented graphically in Figure 2.

Figure 2: The Stages of Developmental Model of Intercultural Sensitivity

THE ETHNOCENTRIC STAGES

THE ETHNORELATIVE STAGES

The Ethnocentric Stages

Bennett defines "ethnocentric" as "assuming that the worldview of one's own culture is central to all reality" (1993b, p.30). In this, ethnocentrism can parallel 'egocentrism'. This stage includes attitudes such as racism, cultural superiority, and an 'us against them' view of the world. Within this stage, the meaning attached to cultural difference will range from total denial to a minimisation of its importance.

Denial

The denial of difference may occur as a result of physical or social isolation. This difference represents the "ultimate ethnocentrism, where one's own worldview is unchallenged by reality" (Landis, Bennett and Bennett, 2004, p.153). A more realistic form might be parochialism, where people living in small towns and villages might have little contact with other cultures. Since other cultures are only vaguely construed (if at all), cultural differences are not experienced. The notion of diversity will be missing altogether, or different cultures might be referred to as "them" rather than by a name. In this stage, the existence of other cultures is not acknowledged a person in this stage will remain psychologically and/or physically isolated from differences. The first sub stage in Denial is Isolation and results from physical isolation from cultural others. Although this is often not possible with today's greater migration and immigration, it is seen when people lack the capacity to discern cultural differences. The second sub stage of Denial, Separation, involves the intentional erection of physical or social barriers to block out cultural difference. This may involve the creation of ethnically exclusive clubs, neighbourhoods, and circles of acquaintance.

Defence

Differences are perceived as threats and "the most common defence strategy is denigration of difference" (Bennett, 1993a, p.33). Next comes a feeling of cultural superiority. Because differences are at least recognised, Defence is a stage beyond Denial. In this stage, a person holds that one's own culture is the only good culture and that cultural differences are negative. In the previous stage, other cultures were not on the radar, but in Defence differences are acknowledged and seen as a threat. This stage does, however, represent a development as other cultural groups are specifically acknowledged.

The stage of Defence has three sub stages: Denigration, Superiority, and Reversal. Cultural stereotyping is prevalent in Denigration and this applies to all members of the group in question, be it racial, religious, or any other perceived difference such as gender. The Superiority stage in Defence involves a positive assessment of one's own group, although not necessarily viewing other groups negatively. However, if threatened, by another cultural group, the response might be to assign a lower status. The final sub stage in Defence is Reversal and often but not necessarily occurs with people who have lived overseas for some time. Over time, a person living in a new culture starts to think negatively about his own culture and positively about the new one experienced.

Minimisation

Bennett (2004, p.155) describes this stage as "the last ditch attempt to preserve the centrality of one's own worldview…{involving}…an attempt to 'bury' difference under the weight of cultural similarities". This is a movement along the continuum as difference is openly acknowledged and is not negatively evaluated. Instead, "cultural difference is trivialised, superficial, yet tolerated to a degree" (ibid). In Minimization, a

person would see other cultures as similar to one's own. Again, this involves a development as cultural differences are perceived but not negatively viewed. It is assumed that cultures are basically the same and that differences are surface only.

The first sub stage, Physical Universalism, notes that all humans have the same physical and biological needs and sees culture as secondary. The second sub stage is Transcendent Universalism, an abstract view that humans are the creation of some greater principle or law. "The obvious example of this view is any religion which holds that all people are creations of a particular supernatural entity or force. The statement, 'We are all God's children,' is indicative of this religious form of universalism, particularly when the "children" include people who don't subscribe to the same god" (M. J. Bennett, 1993b, p. 43).

The Ethnorelative Stages

The Ethnorelative section of the developmental continuum applies to people that see their own culture in a greater context involving other cultures. Cultural difference is viewed neutrally, although this does not imply that all cultural differences are agreed with. Decisions are actions are not based on a perceived threat. In the Ethnorelative stages, cultural difference is nonthreatening and may actually be preferred and aspired to by people in these stages.

Acceptance

On Bennett's continuum, the acceptance of cultural difference represents a move from ethnocentrism to ethnorelativism. Differences are accepted, recognised, and respected. Although differences are seen as positives, at this stage they are not evaluated in any way. This stage sees other cultures as complex yet different constructions of reality and differences are viewed as natural.

The first sub stage in Acceptance is Respect for Behavioural Differences that can be seen verbally and non-verbally. Knowledge of other languages is praised and sought after and is seen as a valuable tool in truly understanding another culture. In this stage, people also start to notice differences in non-verbal actions. "Development into ethnorelativism is first established by stressing recognition and nonevaluative respect for variation in verbal behaviour and communication style, since behaviour is most generally recognized as appropriately different" (M. J. Bennett, 1993b, p. 49). The second sub stage in Acceptance is Respect for Value Difference where it is accepted that differing views of the world impact behavioural differences. A person in this stage will become more aware as it is recognized that one's own worldview is relative.

Adaptation

Adaptation is the "ability to change processing of reality" that constitutes "an increase in intercultural sensitivity when it occurs in a cross-cultural context" (Bennett, 1993a, p.54). Empathy is the most common characteristic of adaptation, although the empathy is

"partial, extending only to those areas relevant to the communication event". Cultural pluralism, the capacity to shift between worldviews, represents a further form of adaptation. For example, a westerner who has lived in Thailand for a length of time may be able to shift between Thai and western worldviews. It is understood that cultures can only be understood relative to one another and that behaviour can only be understood within a cultural context. More skills for effective communication are learned, but importantly do not eradicate a person's own cultural identity. It becomes possible to change perspectives and find meaning in more than one worldview.

The first sub stage of Adaptation is Empathy which demands a change in frame of reference to make it possible to understand the experience of reality from another's worldview. Since a shift to a different cultural perspective is required, this assumes an acknowledgement of difference and a respect for different perspectives and worldviews. This shift enables a person to communicate with reasonable effectiveness across cultures. The second sub stage of Adaptation, Pluralism, holds that cultures are different and must be viewed wholly within the context of the relevant culture. It also implies that an individual must internalize two or more cultural frames of reference, which often involves an extended time in another culture. Pluralism is a move from Empathy on the continuum as it involves respect of cultural difference to enable it to be experienced more meaningfully.

Integration

Bennett (2004) describes the integration of difference as "the application of ethnorelativism to one's own identity" (p.157). Such a person is not just sensitive to other cultures; s/he is in the process of being a part of another culture, able to step outside of his/her own culture. In this stage, one is able to evaluate the same action as "good" in the context of one culture, and "bad" in the context of another. In Integration, a person can move seamlessly between worldviews and constantly redefines his/her relationship to these contexts.

The first sub stage of Integration is Contextual Evaluation where a person can evaluate and analyze situations from one or more cultural perspectives. The second stage and the final Ethnorelative stage is Constructive Marginality where a person operates outside of all normal cultural boundaries. For the Constructive Marginal, "there are no unquestioned assumptions, no intrinsically absolute behaviours, nor any necessary reference groups" (M. J. Bennett, 1993b, p. 63). However, an individual in this stage may have negative experiences because of an inability to fit in through being outside all cultural boundaries. Yet this stage is the highest in the continuum of intercultural sensitivity and people with such attributes have the ability to be leaders in important areas that demand the ability to understand multiple perspectives.

A common criticism of such models is that they offer a simplistic picture of a complex individual whereby a person is categorized into a certain worldview through a process of reduction. A person may hold quite conflicting views of the world, yet be grouped in a certain category that truly depicts none of the views held. It also suggests a linear

approach to the experience of difference, which may not fit everybody. Models also have their uses, however, in providing a scenario to test, a framework for seeing the world, and a context for discussion.

The Intercultural Development Inventory (IDI)

The Intercultural Development Inventory (IDI) is described as "an empirical measure of intercultural sensitivity as conceptualized by Milton Bennett's Developmental Model of Intercultural Sensitivity" (The IDI Manual, Hammer, M. R. & Bennett, M.J., 2001, p.5). The IDI creates individual or group profiles of "worldview orientation to difference which indicates the capacity for exercising intercultural competence and which indentifies the issues that are limiting or facilitating development of intercultural competence" (ibid). The authors list the following as potential uses: cross-cultural training for a family about to go overseas, the development and measurement of a company's diversity program, the assessment of a curriculum aimed at enhancing ICS, and intercultural training for staff. The purpose of the IDI is to:

- Aid understanding of the developmental stages of intercultural sensitivity through which people move towards greater intercultural effectiveness
- Increase self-awareness for each individual respondent concerning his/her intercultural sensitivity
- Increase organizational level understanding of the developmental issues of selected groups of organizational members
- Evaluate the effectiveness of various training, counselling, and education interventions
- Improve the intercultural skills of respondents
- Decide whether to live and work in a culturally diverse setting
- Prepare to enter a new culture, such as a multinational environment, a new country, or a domestic situation with cultural diversity
- Identify training and education needs of client populations (ibid, p.7)

The instrument is designed to be successfully administered to a variety of people the world over, yet it is not appropriate for those without a strong command of English (however, versions now exist in twelve languages). Although developed in the United States, the statements from which the inventory was developed were made by people from diverse cultures.

The IDI Version 2 consists of 50 questions related to assessment and seven questions about the demographics of respondents. A five-point scale is used from "agree" to "disagree". Examples of statements within the IDI include, "I can change my behaviour to adapt to other cultures" and "People are the same; we have the same needs, interests, and goals in life". It is based on Milton Bennett's (1993b) developmental model of intercultural sensitivity. For Bennett, ICS is recognition that "cultures differ fundamentally from one another in the way they maintain patterns of differentiation, or worldviews" (p.22). Bennett (1993b) categorizes levels of ICS into six stages that he

claims are identifiable: the ethnocentric stages or worldviews of denial, defence and minimization and the ethnorelative stages of acceptance, adaptation, and integration. Upon completion of the instrument, scores are presented in five categories: Denial/Defence, Reversal, Minimization, Acceptance/Adaptation, and Encapsulated Marginality.

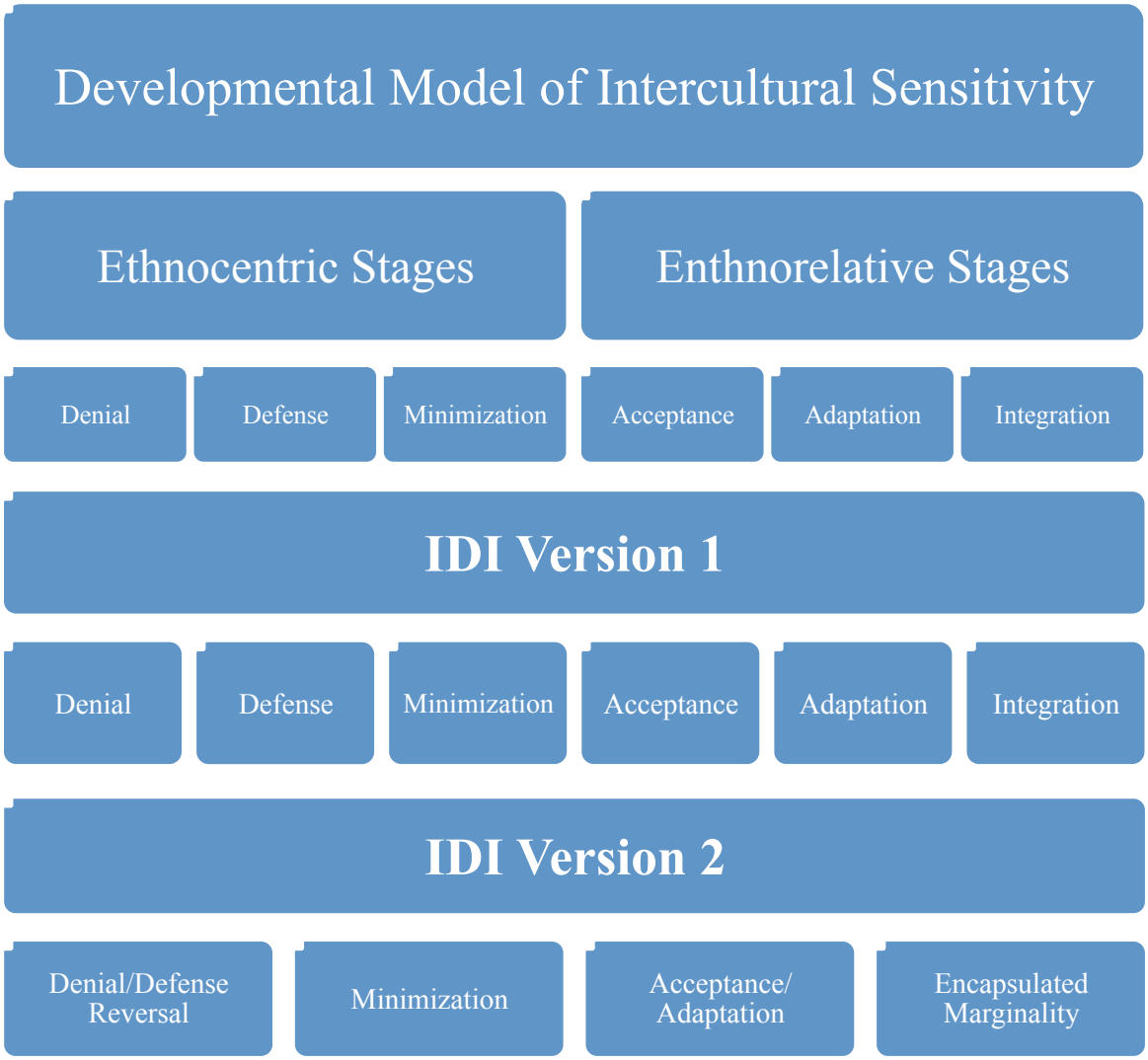
According to Hammer & Bennett (2001), the IDI is a result of an extensive multi-year process and rigorous testing. The authors claim that the instrument has solid internal consistency reliability with alpha coefficients of .80 to .84. Landis et al (2004) write that there is "strong evidence of construct validity" (p.99) as a result of correlations of the five IDI scales with the Worldmindedness Scale (Sampson and Smith, 1957) and the Intercultural Anxiety Scale (Stephan and Stephan, 1985). The Worldmindedness Scale was developed to measure someone's inclination to see problems and solutions as fundamentally global. The Intercultural Anxiety Scale measure the amount of anxiety a person feels when confronted with different cultures. Landis et al report "a positive and statistically significant relationship with world-mindedness and a negative relationship with intercultural anxiety, were as predicted" (p. 99).

The DMIS and the IDI

The theory based Developmental Model of Intercultural Sensitivity posits six stages of intercultural development with 13 phases. Following a lengthy developmental process of the 60-item IDI, it was found that the instrument could only measure the six stages and not the 13 phases. The Adaptation stage in the DMIS was divided into two stages within the IDI (Cognitive Adaption and Behavioural Adaption). Correlation analysis showed Cognitive Adaption to be closer to Acceptance than Behavioural Adaptation while construing cultural difference in the Adaptation stage was found to be more of a behavioural aspect. Further reviews (described later) resulted in a Version 2 of the IDI and the ethnorelative stages represented by Acceptance/Adaptation and Encapsulated Marginality.

The DMIS and Stages of Intercultural Sensitivity Measured by the IDI are represented in Figure 3 below, following the progression of Version 1 of the IDI to Version 2.

Figure 3: The DMIS and Stages of Intercultural Sensitivity Measured by the IDI (adapted from Westrick, 2002)



(Adapted from Westrick, 2002, p.53)

At this stage, it is important to stress that instruments cannot be used with confidence in all contexts. Although the creators claim that the IDI is designed to be successfully administered to a variety of people the world over and that the statements from which the inventory was developed were made by people from diverse cultures, it does not follow that the statements will be interpreted in the same way by people from all cultures with different life experiences. Similarly, each field and each organization have their own 'cultures', and interpretations of statements by managers of multinational businesses, Peace Corps volunteers, and international school educators, may be different to some degree dependent on the individual context. Those with limited experience of cultural difference may not be able to respond to all statements.

As with most models, the Developmental Model of Intercultural Sensitivity (DMIS) is linear and as such may differ to the real experience of groups or individuals. Rather than a progression through stages, an individual's journey might be much more complex, depending on his/her experiences and thought patterns. A person may, for instance, be so shocked by an aspect of another culture that he/she regresses to previous stage. There are also so many variables in a person's life experience that contribute to intercultural sensitivity that a model with stages may not be able to account for.

Shaules (2007) has a number of criticisms of the IDI. To begin with, he claims that "the IDI does not measure the emotional attributes necessary to deal with intercultural stress" as its approach is cognitive and phenomenological, and abstract (p.65). Second, Shaules suggests that "intercultural sensitivity as defined by the creators of the IDI is not an accurate description of the qualities that successful interculturalists share" and that "social and emotional factors need to be included when defining intercultural learning success, not simply a single cognitive ability (p.65). Third, it is argued that a "difficulty specific to the IDI is the abstraction of the quality attempting to be measured" (p65) and that for participants it is difficult to comprehend their scores when an understanding of intercultural as defined by the IDI is needed in addition to an understanding of the stages of cultural learning - as defined by the DMIS. Fourth, because participants are characterized "as falling somewhere on a six-point scale from less desirable to more desirable, those being evaluated may feel defensive about their results, especially if the rationale behind the measurement is not clear. In that sense, the IDI can be seen as even more evaluative in "good" versus "bad" terms than other instruments" (p.65). Finally, Shaules questions the value of a "scorecard" approach to intercultural training and the linear nature of the model:

> "Whereas other instruments available provide areas of evaluation that seem relatively easy to relate to the obvious challenges of intercultural living, the IDI provides only a single, linear evaluation, difficult to relate to lived experience. This adds to the concerns for the need to insure validity, protect privacy, and to use the instrument in a way which helps sojourners better cope with intercultural learning, not simply feel judged by an abstract standard" (p.65).

Shaules does write, however, that "one advantage of the IDI is that it is based on a clearly defined theory of intercultural learning. If one accepts that "intercultural sensitivity - as defined by the DMIS - is a useful measure of increased intercultural effectiveness and that the IDI reliably and validly measures that quality, then the IDI can be said to be successful insofar as it can tell you whether an individual has a high or low level of intercultural sensitivity" (p.65).

Prior Studies using the IDI in Schools

Given that school missions (both national and international) often aim to enhance intercultural learning, that there is a desire for greater accountability or measurement of

learning outcomes, and that the IDI is relatively easy to administer and score, there has been some recent use of the IDI in schools in the United States and Asia. (This researcher anticipates much more application of the IDI in school settings in the coming few years, given the recent work undertaken by a few researchers.) Below, in chronological order, is a description of some recent studies.

Pederson (1998) selected three schools in the US (urban, suburban, and rural) to administer the IDI to 145 students in grade 7. A modified version was used as the IDI is not intended for middle school aged students. Pederson also administered the Bem's Sex Role Inventory, Briant's Empathy Index, and Altemeyer's Adapted Authoritarian Scale. Nineteen students from across the three schools were subsequently interviewed. Interestingly, when compared to studies assessing teacher populations (Westrick 2002, Mahon 2003, Westrick and Yuan 2007), the students in this sample exhibited higher levels of ICS with 70% in high minimization or acceptance. Location was found to be important with non-rural students scoring higher and exhibiting a positive outlook to cultural difference and an interest to meet more culturally diverse people and live in culturally rich places. Predictably, rural students were more circumspect and less knowledgeable about cultural difference.

Westrick (2002) examined the impact of service learning on high school students at an international school in Hong Kong. Over the course of a year, students took the IDI twice so pre and post scores could be compared. With respect to the IDI, most students (93.1%) scored in the ethnocentric phases of the DMIS, while it was noted that one particular (out of four) service models may have positively impacted IDI gains.

Mahon's study (2003) focused on IDI scores of 155 teachers in the Midwest of the United States. In contrast to the students in Pederson's study, all teachers fell into the ethnocentric side of minimization or below. Mahon (2006) notes that the teachers in this study did not report noticing differences or skin colour, and claimed to treat students the same. By not discriminating and looking for differences, teachers believed they were being culturally sensitive, but in reality were minimizing cultural difference.

At an international school in Kuala Lumpur, Straffon (2003) conducted an exploratory study, measuring the ICS of international high school students. Again, students outperformed teachers in other studies with some 97% of participants falling into the Acceptance or Adaptation stages. A total of 336 students participated in this study out of a high school population of 450 students representing more than forty nationalities. There was a statistically significant correlation between levels of ICS and the number of years attending an international school.

Back to teachers, a study by Westrick & Yeun (2007) involved administering the IDI to teachers at four very different schools in Hong Kong. School One catered to a significant portion of newly arrived Mainland Chinese immigrants, the language of instruction was Cantonese, and all staff was Chinese save one Canadian. School Two catered to a predominantly South Asian student population with more than ten nationalities. The curriculum was taught in Cantonese and English and a quarter of the staff was native

English speakers. School Three had a completely Hong Kong Chinese population, students learned in Cantonese, and all teachers were from Hong Kong. School Four was an international school with a US curriculum and more than ten nationalities represented in the faculty. Of the 160 participating teachers, the mean score of 91.32 placed the group in the Minimization Stage. When individual schools were considered, the largest difference came with the faculty at School Four, the international school, with the largest overall Development score.

In the same year, Fretheim's (2007) study used the IDI to measure the ICS of 58 teachers in an American international school in South Africa. Fretheim then correlated variables such as years living abroad, teaching at an international school, age, gender, region of birth, languages spoken, cross-cultural marriage, intercultural training, study abroad, Peace Corps experience and education level. Although no statistically significant correlation was revealed, not surprising for a small sample with quite a few variables studied, it was noted that experience living overseas impacted levels of ICS with those having less than five years experience living overseas having a mean score of 92.96 compared to a mean of 101.52 for those with greater than ten years overseas experience.

DeJaeghere and Zhang (2008) conducted a study of a US school district consisting of nine schools and 284 participating teachers and teacher aides to consider the factors in a professional development program based on the DMIS and IDI that are related to perceived scores. Participants took the IDI in early 2004, prior to the commencement of professional development initiatives. The initial set of IDI scores showed this group of teachers to be in the Minimization category with scores ranging from 96 to 110. Following professional development related to the individual and group interpretations of the IDI, participants scored higher than non-participants. Those opting for the individual interpretation gained more benefit than those opting for the group interpretation.

Most recently, Bayles (2009) explored the intercultural sensitivity of 233 elementary teachers working in five bilingual schools in an urban Texas school district. Similar to this study, the aim was to assess teachers' intercultural sensitivity and to determine whether there were differences in intercultural sensitivity in terms of certain demographic and background variables related to their intercultural experience. The IDI results revealed a mean developmental score of 95.09, placing the teachers in Minimization, an ethnocentric stage on the DMIS. According to Bayles, "This suggests that while the group of teachers may have a familiarity with different cultures and be aware of differences in cultural patterns such as values, beliefs, and communication styles, they may minimize student cultural differences and apply universal values and principles in their educational practice" (p. iv). Bayles' study also found a statistically significant difference between teachers with more than ten years teaching ethnically diverse students than those without this experience.

Accountability

The recent use of the IDI in assessing the intercultural sensitivity of students and teachers may stem from trends within the education field for greater accountability and a desire

for the "measurement" of success. Given that assessment of academic attainment has increased dramatically in the US, the UK, and international schools in recent times, it might seem a natural progression to measure the more intangible stated outcomes such as international mindedness and intercultural sensitivity. Certainly there is a case for such assessment as aims associated with international education tend to left to chance that they are occurring successfully.

Robertson (2003) writes that the "concept of accountability is one which has become very popular over the last decade in political debates about education in many Anglophone countries" (p.277). He points to the external accountability that "has developed from the neo-liberal economic policies...which has drawn upon a free market, business model for reforming education and education accountability" (p. 278). Robertson points to market accountability and league tables in the UK and the Education Quality and Accountability Office in Ontario. The increased standardized testing associated with *No Child Left Behind* in the US represents another example, while international schools use the International Baccalaureate, Iowa Test of Basic Kills, the International School Assessment, the Measure of Academic Progress (MAP) assessment, Advanced Placement tests, among others.

While some are sceptical of this recent development and doubt the motives and the usefulness of accountability measures (Pellegrino, 2006 and Robertson, 2003), others are more welcoming. Tacheny (1999) thinks "as a profession, education has focused too long on soft, unmeasurable goals, and that we lag far behind other industries in the use of even the most basic technologies to measure and thus manage our performance" (p.62).

In the context of international schools, because many fall outside of national jurisdictions and as a result are relatively independent, there exists more leeway to develop systems of accountability that are more internal than external. International schools have boards, owners and parents to answer to, but many have the autonomy to develop systems of accountability more closely linked to their visions as a welcome impetus for school improvement in areas that are considered important.

With respect to measuring intercultural sensitivity, a number of factors need consideration. First, should the ICS of students and teachers be measured? The answer here seems to be a resounding "yes" if we are to gauge the impact of the international education we seek to provide and respond with appropriate interventions. Second, will the instrument used give educators useful information to work with, and does the instrument measure stated outcomes in schools? This question will be explored elsewhere in the section that considers the usefulness of the Intercultural Development Inventory. Third, if we do have useful information generated by this instrument, is there anything we can do about enhancing the levels of ICS among teachers and students? This will be addressed in the next section.

Professional Development Programs related to Intercultural Sensitivity

Straffon (2003) calls for school leadership to take active and appropriate steps "in making intercultural competence a central, explicit component a central, explicit, component of professional staff development" (p.499). He adds:

> "Time spent on inservice training for faculty is necessary to ensure that teaching is responsive to the learning styles of a diverse student body. Determining the level of intercultural sensitivity of the faculty is a first step toward increasing faculty awareness of the importance of their role in modelling intercultural sensitivity. Unless the faculty is consciously teaching inclusive values, and providing experiences for positive cross-cultural interaction for students, and any explicit statement by the school regarding the value of diversity will be for naught" (p. 499).

The IDI purports to assist organisations in assessing levels of ICS among staff, in identifying training needs in developing ICS, and in evaluating the effectiveness of programs to address this. Further to Straffon's study related to students (2003), there have been some very recent studies related to the professional development of teachers and the enhancement of ICS among faculties.

Cushner's (2008) study argues that the middle school years are the most appropriate for the introduction of measures to address international and intercultural socialization but teachers "lack the knowledge and experience required to adequately address these in schools" (p.164). Cushner asserts that the development of an intercultural perspective "remains more on the margins" than in a central place of teacher education and students are getting short changed at an age where appropriate interventions can be successful.

For Cushner, "the process of international socialization lies at the intersection of cognitive, affective and behavioural processes" (p. 164). It does not, however, occur naturally alongside physical and cognitive development. Rather, specific interventions at critical periods are required for development of international socialization to occur. Citing Piaget, Cushner believes that the preoperational period from 2 to 7 years and the concrete operations period from ages 8 – 12 are most significant. In the preoperational period, children form mental representations of the world and unless this is guided appropriately, an egocentric view is adopted. In the concrete operations period, children, if assisted, can become less centred on themselves and accommodate different points of view. Children at this age are able to accommodate different viewpoints, can see the world as a changing rather than as a static entity, are able to understand political ideas, and show empathy for others. This is an age where adult intervention is crucial to the forming of an intercultural perspective in children.

With respect to the preparedness of schools and teachers, the implementation of international or intercultural education in the US is "particularly slow and complex" (p. 165). The reasons for this are that intercultural education is not a discipline, some feel threatened by it, and it is not assessed in this "test crazed" environment. While models

exist (such as Hanvey's five dimensions, 1978), Cushner believes that any efforts to implement an international or intercultural perspective to schools would fail because of teacher demographics. Teachers in the US remain largely homogenous, tend to work close to where they grew up, are largely middle class, predominantly monolingual, with a strong tendency to interact with their own racial groups.

Cushner's analysis of the use of the IDI in school settings supports "the concern that today's teachers may not be up to the tasks required of an international educator". Mahon's (2003) study showed all 155 teacher participants to be in Minimization or below, or on the ethnocentric side. Grossman and Yeun's (2006) Hong Kong study of 107 teachers found just 2% to be in the ethnorelative stages of Acceptance or Adaptation. In analysing Developmental versus Perceived scores, teachers tend to minimize difference. Teacher scores on the IDI are in stark contrast to student scores who were substantially more likely to be in the ethnorelative stages. Pederson's (1998) study of middle school students found 70% of respondents to be in high minimization or acceptance, while Straffon's (2003) international school study revealed just 3% of students on the ethnocentric side of the scale.

For Cushner (2008), the way forward is to improve teacher professional development with respect to intercultural development:

> "Given that few come to the field of teaching have sufficient intercultural experience and knowledge, and that the critical period to begin intercultural socialization lies with the young child, it is imperative that attention be given to how to improve the knowledge of teachers who work so closely with young people. If we are truly serious about preparing teachers, and subsequently the pupils in their charge, to better understand the increasingly intercultural and complex world in which they live and to develop to the skills necessary to interact effectively with people from a variety of cultural backgrounds, then applying what we know about cultural learning is essential" (p. 169).

Cushner's proposed solution, however, is costly, difficult to implement and will at best affect a small proportion of teachers in the US. He suggests that an "extended period" living in another culture will help teachers become more ethnorelative, more skilled at bridging cultures, and more committed to the cause. While time living in another culture may have an impact, it is hard to imagine how such a program can be implemented on a large scale basis, even assuming there was sufficient will on the part of teachers. One might also ask whether specific intercultural training would be necessary.

Also in the US, DeJaeghere and Zhang (2008) believe that "the increasing diversity of student age population...calls for increased cultural competence on behalf of educators to effectively teach students" (p. 255). DeJaeghere and Zhang conducted a study in a suburban school district, using the IDI to measure baseline data about teacher levels of ICS and also as a tool to develop ICS among teachers. According to the authors, theirs was the first study to use "this model to understand the characteristics of teacher

education and professional development and their relationship to intercultural sensitivity and competence" (p. 256). The following two questions guided the research:

1) Which factors in a teacher in-service professional development initiative, based on the DMIS and IDI, are related to teachers' *perceived* intercultural competence scores?
2) To what extent do the professional development variables, such as having a group profile, or an individual profile, explain the variance measured on the scale of teachers' *perceived* intercultural competence? (p. 256)

As noted earlier, the IDI can be used to assess the training needs of a staff and the IDI can produce individual or group reports. These profiles can be shared with individuals and groups to enhance understanding of intercultural development and give indicators about an individual's or group's strengths and weaknesses. Initial professional development focused on the stages of the DMIS and typical sayings associated with each stage. Differences were discussed, in general and in educational settings. The next professional development intervention involved a visit by IDI professionals who presented findings from the group profile. Upon request, the IDI personnel discussed individual profiles, preceded by an interview about experience with difference so a more complete understanding can occur. Following these interventions, the following hypotheses were tested:

1) Participation in the individual/or the group profile is positively related to perceived intercultural competence scores,
2) Participating in an individual profile has a greater impact than the group profile on perceived intercultural competence scores (p. 258)

The baseline IDI scores for the group profile of this school district showed that teachers as a group had scores ranging from 96 to 110 and a Minimization worldview. This means that differences are minimized with an assumption that "everyone is like me". With this worldview, Hammer and Bennett (2001) recommend training that promotes cultural self-awareness and learning about cultural differences. Various forms of professional development related to cultural self-awareness and difference took place at each school, according to school calendars and the needs and interests of staff. As a result, two additional hypotheses were tested:

1) Participation in DMIS training is positively related to future perceived intercultural competence scores.
2) Participation in culture related professional development is positively related to future perceived intercultural competence scores (p. 259).

Contrary to Cushner's (2008) stance, that time spent in another country or culture positively impacts intercultural sensitivity, DeJaeghere and Zhang (2008) believe studies on this correlation are inconclusive. Similarly, studies about teachers who trained in schools with a variety of student cultures present (Cox, 1982 and Smith 1983), also showed conflicting results. DeJaeghere and Zhang suggest that simply being in the

"proximity of difference" (Bennett, 2003) is insufficient and may not be the cause of any change. Rather, experience of demographic change and meaningful interactions with it may be key, as measured by a study of teachers who had spent time teaching in this school district. In their study, the authors use two variables in place of time spent overseas and hypothesise that:

1) The years of experience teaching in schools would not have a strong relationship with perceived intercultural competence scores.
2) The years of experience working in the district would be positively related to perceived intercultural competence scores.

Based on a review of literature and research on educators who were culturally competent and on teaching that is culturally responsive (Bennett, 1993b, Hammer and Bennett, 2001), an eleven item scale was developed to measure perceived intercultural competence in the classroom, specifically cultural self-awareness, awareness of cultural difference, awareness of how cultural difference affects classroom teaching, curriculum content, pedagogy, teaching styles, classroom management, and communication styles (DeJaeghere and Zhang, 2008, p. 261).

Participants in this action research study consisted of 284 teachers and teaching aides who worked at nine schools in a US school district. Teachers exhibited a range of teaching experience, inside and outside of the district. The IDI was administered in 2004, at the same time that professional development began. The survey scale involving the 11 items was administered in 2005. Schools also hosted DMIS workshops at different times. Preliminary analysis showed statistically significant differences in perceived intercultural competence for groups that:

- Did not take either the group or individual IDI
- Took the group profile
- Took the individual profile
- Took both profiles (p. 263)

It was found that taking part in a group profile is "positively and significantly" correlated to cultural competence and that both forms of professional development (DMIS and other school based) are positively correlated to intercultural competence. Additionally, other professional development has the highest correlation. The length of time teaching and working in this school district was not positively correlated with intercultural competence (p. 264).

This study is significant because it provides some information about how professional development interventions can impact perceived cultural competence, with respect to participation with the individual IDI, the group IDI, and site based professional development related to the Minimization stage. Teachers found the DMIS training to be very helpful, perhaps because it posits ICS as developmental and not static. The other site based professional development will be difficult to export to other locations, partly because it differed from school to school.

In an international context, Westrick and Yeun (2007) compared the levels of ICS of teachers in four Hong Kong schools and used the findings to make recommendations about professional development. The researchers believe that scant attention has been afforded to teacher professional development related to intercultural sensitivity:

> "How well equipped are teachers to help their own students become more interculturally sensitive, global citizens? Unfortunately, neither teacher preparation programs nor teachers own lives in the relatively homogenous communities of the past have prepared them for this reality. While teacher preparation programs may address knowledge, skills and attitudes of cultural difference for the next generation of teachers, what about teachers who are already serving in schools that are increasingly different from ones for which they were prepared 10, 20 or even 30 years ago? How do these veteran teachers think about and react to cultural differences? Are teachers even aware of the meanings they attribute to the intercultural differences they encounter in their classrooms and communities?" (p. 130).

In this study, the IDI was administered to 160 teachers at the four schools, representing 78% of the total faculty members. The mean IDI score of 91.32 placed the group in the Minimization Stage. When individual schools were considered, the largest difference came with the faculty at School Four, the international school, with the largest overall Development score. It was also noted that School Four had the lowest gap between the overall Developmental Score and the overall Perceived Score, meaning that the faculty here showed greater self-awareness regarding cultural difference. In this school, however, 86% of teachers fell in the Minimization stage. Among all teachers, it was found that "overall development scores rise with increased experience with difference" (p. 139). Gender shows no correlation, while education level shows a positive correlation.

The authors note that Hong Kong schools, like many urban schools around the world, are serving an increasingly culturally diverse population. The claim that "for schools to help all their students to succeed, teachers' needs for professional development with regard to intercultural sensitivity must be addressed" (p. 140). In this study, it was noted that each school had a "unique profile" resulting in different professional development needs. School One, for example, with 63% of teachers in the denial/defence stage and an increasing population of mainland Chinese immigrants, may need training that addresses the need to recognize cultural difference and to become more tolerant of differences. Specific strategies may relate to communication styles, gestures, and interaction. School Four, however, with 86% of faculty in the Minimization stage, may benefit from professional development that asks teachers to consider "whether they perceive their own culture as the source of values" (p. 141). Studying their own cultural values, as well as others', may be of help here.

The best indicator of ideal IDI scores in this study comes from time spent in different cultural settings. Similar to Cushner (2008), Westrick and Yeun suggest an examination of the potential for study abroad programs. Where this is not possible, mentor teachers

could be useful along with the involvement of school communities to raise cultural awareness through specific programs. With respect to professional development that enhances intercultural sensitivity, the authors suggest that it:

- Be targeted to specific stages of the DMIS
- Provide a range of learning activities designed to assist individuals resolve their own issues associated with the different stages of intercultural sensitivity
- Integrate experience with difference and the cognitive meaning-making necessary for the development of intercultural sensitivity

In the most recent study using the IDI to measure the levels of ICS among teachers, Bayles (2009) analyzed the results of 233 elementary teachers working in five bilingual schools in an urban Texas school district. Again, the mean IDI score was firmly in the Minimization stage at 95.09, with 90.99% of participants in the ethnocentric stages of the DMIS continuum. In response to the IDI scores of this group, Bayles (2009) writes, "The placement of the teachers in Minimization means that while teachers may have a familiarity with different cultures and be aware of differences in cultural patterns such as values, beliefs, and communication styles, they may minimize students' cultural differences and apply universal values and principals in their educational practice". (p.109). This, according to Bayles, can be disadvantageous to student learning and development.

Bayles also calls for greater professional development of teachers with respect to increasing levels of intercultural sensitivity. She writes, "if educational organizations are truly dedicated to the higher purposes of education, namely cultural democracy and global citizenship, an interculturally competent workforce of educators seems imperative to facilitate the intercultural development of students" (p.116). Like DeJaeghere and Zhang (2008) and Westrick and Yuen (2007), Bayles (2009) believe that the DMIS and IDI are useful professional development tools to assist understanding of one's own culture and develop a consciousness of other cultures. The DMIS can also assist by providing the background for teachers to understand their own experiences and to assist understanding of their students' cultural perspectives and associated behaviours. This view is also supported Bennett (2003) who suggests, "if educational leaders can recognize the underlying cognitive orientation toward cultural difference, predictions about behavior and attitudes can be made and education can be tailored to facilitate development into the next stage [of intercultural development]" (p.163).

Summary of Literature Review

With respect to the literature related to international schools and what constitutes an international curriculum, it is clear that much disparity exists. Yet among the many differences, there are also similarities with respect a desire to promote intercultural sensitivity among students, and to a lesser extent among faculty. A way forward could come from Heyward's (2002) suggestion that international schools and international

education "might be better contextualised as 'intercultural'", with emphasis placed on "intercultural literacy" (p.10). Heyward defines intercultural literacy as "the understandings, competencies, attitudes, language proficiencies, participation, and identities necessary for cross cultural engagement" (ibid). Such a shift in emphasis could provide an opening for a clearer sense of purpose for international schools, international education, and what might form an international curriculum.

As we relate the literature of international schools and an international curriculum to intercultural competence and teacher levels of intercultural sensitivity, however, it is clear that conditions are not ideal for development in these areas to occur. Taking Mathews (1988) distinction, some schools are market driven and others are ideology driven, and there are significant differences in schools' commitment to the development of intercultural sensitivity. Heyward (2002) argues that all schools "to a greater or lesser extent, are in a unique position to contribute to the development of understandings and a methodology for the teaching of intercultural literacy", yet in order to achieve this they must change (p.22). Heyward states that, "international schools should use their position to advantage. Not only can they teach for intercultural literacy, but they should" (ibid).

From a post-colonial perspective, it seems apparent that many international schools are meeting the needs of the majority national students without necessarily meeting the needs of those in the minority. In this sense, many international schools are "market driven" rather than "ideology driven", with insufficient focus on the intercultural. If students are to become more interculturally sensitive, the way that teachers see their role, the way schools define themselves, the kind of international education offered, and the curriculum must change. Heyward (2002) asks, "Why should international schools bother with intercultural literacy?" (p.22) when many see the role of international schools as providing a seamless overseas schooling venue for their children that simply makes it easier for them to return to their national systems. In many ways, this has echoes of Lewis' (2005) criticism of the curricula that many international schools adopt, with a very western focus and teachers simply repeating the content they themselves learned when at school and university. Catling's model (2001) and the International Primary Curriculum offer good exemplars, but there needs to be more focus on the "intercultural" aspects than on some of the "international" connotations relating to a foreign school in an international setting.

The study of intercultural communication and intercultural competence is becoming increasingly important in a world that is more interconnected than ever before. The ability to communicate with and relate well with people from other cultures has never been as vital as today and this places a great deal of responsibility on national schools, international schools and universities. Leaders in the education field will need to conduct research to improve pedagogy and systems, and to create curricula that are designed to equip students with the skills, knowledge, and attitudes to be successful in an increasingly intertwined world. The fields of intercultural communication, intercultural sensitivity and intercultural competence are established and rich; the challenge now is to convert learnings to the school context.

The literature related to the use of the IDI in schools is revealing in four ways. First, it underlines recent efforts at measuring the levels of ICS among teachers and students, perhaps stressing recent trends for greater accountability regarding educational outcomes. Second, it points to a noticeable difference between the levels of ICS between students and their teachers who are supposed to guide them in this regard. Third, it appears that the most significant contributor to higher degrees of ICS is the length of time that an individual spends in a different cultural setting. Fourth, it would seem that professional development for teachers is a necessity and that it can have a positive impact.

As pertains to this study, the literature concerning professional development using the IDI to help the development of intercultural sensitivity among teachers is perhaps most useful, particularly since much of it was written very recently. The common themes are; all writers believe that ICS training for teachers is vitally important and that student needs are not being met, teacher levels of ICS tend to fall in the Minimization stage where differences are not readily acknowledged, professional development can have a positive impact, and specific training related to the DMIS is valuable.

Given the very few studies that aim to measure levels of intercultural sensitivity among international school communities in the context of the rapid expansion of international schools and the continuing efforts to provide a clearer focus to international education and the curricula that underpin them, it is clear that further studies are desirable. The literature relating to international schools, international education and international curricula, far exceeds the literature related to measuring intercultural sensitivity in schools. With respect to international schools and our knowledge of teacher levels of ICS as measured by the IDI, only two studies have focused on this to date (Westrick and Yuen, 2008, Fretheim, 2007). It is hoped that the study upon which this thesis is based will add to this literature and perhaps inspire more inquiry into this area.

A search for literature related to intercultural sensitivity and teacher recruitment revealed no results, as did a general search for the use of the IDI in recruitment for other fields. Given the number of international schools, national schools, and other organizations committed to the enhancement of intercultural sensitivity among employees, studies in this area would be very beneficial. The value of the IDI to the international teacher recruitment process is described later.

CHAPTER 3 - RESEARCH METHODOLOGY

The Purpose of the Study and Research Questions

The purpose of this study is to ascertain the usefulness of the Intercultural Development Inventory (based on Milton Bennett's Developmental Model of Intercultural Sensitivity) in measuring the intercultural sensitivity of a sample of teachers at an established international school in Thailand.

Specific questions guiding the research include:

1. How useful is the IDI to a school wishing to increase levels of intercultural sensitivity among teachers and students? Are there implications for professional development and hiring?
2. What is the level of intercultural sensitivity of teachers at an international school in Thailand as measured by the Intercultural Development Inventory (IDI)?
3. Are these levels consistent with the findings of other studies, in both national and international settings?
4. Do IDI scores increase among teachers who have been involved in a 20 hour professional development course aimed at increasing understanding of Thai culture?
5. What relationships are there between the levels of intercultural sensitivity of teachers as measured by the IDI and:

    - Gender
    - Number of years teaching at international schools
    - Number of years living in another culture
    - Prior participation in professional development related to intercultural sensitivity
    - Knowledge of another language

The Research Paradigm

Anderson and Arsenault (1998) define educational research as "a disciplined attempt to address questions or solve problems through the collection and analysis of primary data for the purposes of description, explanation, generalization and prediction" (p. 6). However, how a researcher goes about this endeavour depends much on how the world is seen by the researcher, how the nature of the social world is understood, how knowledge is conceptualized, how kinds of evidence are valued, and how the researcher wishes to go about a given research project. A research paradigm, or perspective, of a researcher "is the underlying set of beliefs about how the elements of the research fit together and how we can enquire of it and make meaning of our discoveries" (Wisker, 2008, p. 78). A positivist researcher, for example, will value and prefer that which can be measured and quantified, while a post-positivist researcher will see values and perspectives as important. In other words, "research reflects the values, beliefs and perspectives of the

researcher" (p.3). This is not to say that research is subjective, but that it is susceptible to the "beliefs, assumptions, inclinations, and approaches to reality" of the researcher (ibid).

The two paradigms on research mentioned above (positivism and post-positivism) have largely dominated educational research in recent times, despite their somewhat contradictory views. Positivists "hold that the social sciences are essentially the same as the natural sciences and are therefore concerned with discovering natural and universal laws regulating and determining individual and social behaviour" (Cohen et al, 2003, p. 5). It is often referred to as the *scientific method*, stems from logical positivism, and holds that meaning can only be derived from the observable and verifiable. Post-positivism, however, "while sharing the rigour of the natural sciences and the same concern of traditional social science to describe and explain human behaviour, emphasizes how people differ from inanimate natural phenomena and indeed from each other" (ibid). In this paradigm, values and perspectives are seen as important in the quest for knowledge, research tends to occur in natural settings, a more holistic approach is used, and there is a reliance on the researcher and qualitative methods over simple measurement.

These two conceptions of social reality can be approached through the four sets of assumptions developed by Burrell and Morgan (1979). The first set is ontological and "concern the very nature or essence of the social phenomena investigated" (cited in Cohen et al, 2000, p. 5). Burrell and Morgan ask:

1. Is social reality external to the individuals – imposing itself on their consciousness from without – or is it the product of individual consciousness?
2. Is reality of an objective nature, or the result of individual cognition?
3. Is it a given 'out there' in the world, or is it created by one's own mind? (ibid)

The above questions arise from the competing nominalist-realist positions in philosophy with the former holding that objects of thought are just words and the latter holding that objects indeed have an existence independent from the knower.

Burrell and Morgan's second set is epistemological in nature and involves the fundamentals of knowledge, where it comes from, what forms it comes in, how it can be acquired, and how it can be communicated. Burrell and Morgan (1979) ask whether:

> "It is possible to identify and communicate the nature of knowledge as being hard, real, and capable of being transmitted in tangible form or whether knowledge is of a softer, more subjective, spiritual or even transcendental kind, based on experience and insight of a unique and essentially personal nature. The epistemological assumptions in these instances determine extreme positions on the issues of whether knowledge is something that can be acquired on the one hand, or is something which has to be personally experienced on the other" (cited in Cohen et al, 2000, p.5).

With respect to the researcher, the way in which he/she answers this question will determine how the attempted discovery of knowledge will be made. A positivistic approach will be selected by the researcher who believes that knowledge is hard real and tangible. The post positivistic approach will be taken by the researcher who believes that knowledge is soft and subjective.

Human nature is the topic of the third set of assumptions with respect to the relationship between humans and their environment. Do humans possess free will where a person is the 'creator', the 'controller' and the 'master', or are human beings products of their environment where they respond mechanically to situations in the external world and are conditioned by their environment? Burrell and Morgan (1979) write, "In these two extreme views of the relationship between human beings and their environment, we are identifying a great philosophical debate between advocates of determinism on the one hand and volunteerism on the other. Whilst there are social theories which adhere to each of these extremes, the assumptions of many social scientists are pitched somewhere in the range between" (cited in Cohen et al, 2003, p.5).

The sets of assumptions discussed above are important in determining the methodology adopted by researchers as the ontologies, epistemologies, and conceptions of social reality held by people will lead to the selection of different research methods. Those believing that knowledge is hard, real and tangible will opt for the quantifiable while those believing that knowledge is softer, more subjective and based on personal experience and insight will lean toward qualitative methods. A researcher's viewpoint will influence the choice of topic, the formation of questions, the sorts of data to be gathered, and the methods adopted.

Proponents of positivism in its purest form are becoming scarce. Wellington (2000) writes, "I am not sure whether such people exist anymore, at least in the research community" (p. 16). Critics of this perspective point to the inability of science to identify and control variables, its inability to really determine cause-effect relationships, and in spite of assertions to the contrary to remain free of subjectivity and the influence of values. The more prevalent post- positivists, however, accept "that the observer makes a difference to the observed and that reality is a human construct" (ibid). A valuable aim of research is to explore perspectives and common understandings, particularly in school settings.

Most discussion thus far has centred upon somewhat polarized positions where in reality most researchers in the social sciences come from a conceptual framework that is somewhere in between. While the use of quantitative data is seen as a positivist tendency and the use of qualitative data the domain of post-positivists, "the two approaches can complement each other" (Wellington, 2000, p. 160). Much research in education uses both quantitative and qualitative data, some of it triangulated, not dissimilar to this study. Gunzenhauser (2003) assert that "the qualitative/quantitative wars have subsided for the moment giving way to more sophisticated conversations about the multiple possibilities and forms of integrity of different methodologies and theoretical perspectives" (p.1). More assertively, Wellington (2000, p.19) tells us, "methods can and should be mixed.

To use a simple analogy, if I read a report on a soccer match, I seek both (descriptive) and quantitative (numerical) information. The reporter can wax lyrical about what a great game it was, who played well, how the crowd reacted, who eventually triumphed, and whether the referee survived the ordeal. But I also require the following: Liverpool 2 (scorers: Owen – 20 mins, Fowler – 89 mins) Arsenal 1 (scorers: Bergkamp -46 mins).

Continuing on this more practical level, whatever the research paradigm, "the social researcher is faced with a variety of options and alternatives and has to make strategic decisions about which to choose. Each choice brings with it a set of assumptions about the social world it investigates. Each choice brings with it a set of advantages and disadvantages. Gains in one direction will ring with them losses in another, and the social researcher has to live with this" (Denscombe, 2003, p.3). For Denscombe, good research is an issue of 'horses for courses' and methods are decided upon because they seem appropriate to a particular aspect of the research. The crucial issue for good research, asserts Denscombe, "is that choices are reasonable and that they are made explicit as part of any research report" (ibid). These choices will now be addressed below.

Methodology

Methodology is defined by Wellington (2000) as "the activity or business of choosing, reflecting upon, evaluating, and justifying the methods you use" (p.22). It can also be seen as the philosophical approach to research and the rationale supporting a choice of methods – the procedures and vehicles used to gather data. Kaplan (1973) describes the aim of methodology as:

> "to describe and analyze these methods, throwing light on their limitations and resources, clarifying their presuppositions and consequences, relating their potentialities to the twilight zone at the frontiers of knowledge. It is also to venture generalization from the success of particular techniques, suggesting new applications, and to unfold the specific bearings of logical and metaphysical principles on concrete problems, suggesting new formulations" (cited in Cohen et al, 2003, p.44).

In other words, Kaplan claims that the purpose of methodology is to aid understanding of the inquiry process rather than the outcomes. To be able to judge the worth of a research project, it is important that the methodology is known and that the methods are scrutinized and critically evaluated.

In this research, a case study methodology is used with IS of X as the focus. A case study is "a specific instance that is frequently designed to illustrate a more general principle" (Cohen et al, 2000, p. 181). A case study can provide a specific real life example that is more accessible to a reader than theories and principle. It is primarily concerned with the interaction of factors and events and as Nisbet and Watt (1980) note, "sometimes it is only by taking a practical instance that we can obtain a full picture of this interaction" (p.78). Bell (1999) remarks that, "the great strength of the case study method is that it

allows the researcher to concentrate on a specific instance or situation and to identify, or attempt to identify, the various interactive approaches at work. These processes may remain hidden in a large scale survey but may be crucial to the success or failure of systems and organizations" (p.184).

The case study methodology is particularly suitable for this study for the following reasons. First, it enables this individual researcher to study the intercultural sensitivity of teachers in some depth in a rich context and a natural setting. Next, this approach enables a follow up to the IDI instrument which allows the researcher to "put some flesh and bones" on it (Bell, 1999, P.10).

IS of X provides a suitable setting for such a case study. IS of X is relatively large international school with close to 1,900 students and 200 teachers, providing more than sufficient survey participants. The faculty includes teachers who are new to the school, teachers who have taught there for decades, and teachers who have taught at a number of international schools. The student body is also relatively international with over sixty nationalities represented. The school can be said to be quite 'typical' of other international schools in that it has a diverse student body and it offers an 'international' curriculum through the IB Diploma Programme, although it should be noted that 'international schools' are diverse and there is plenty of debate about what is 'typical'.

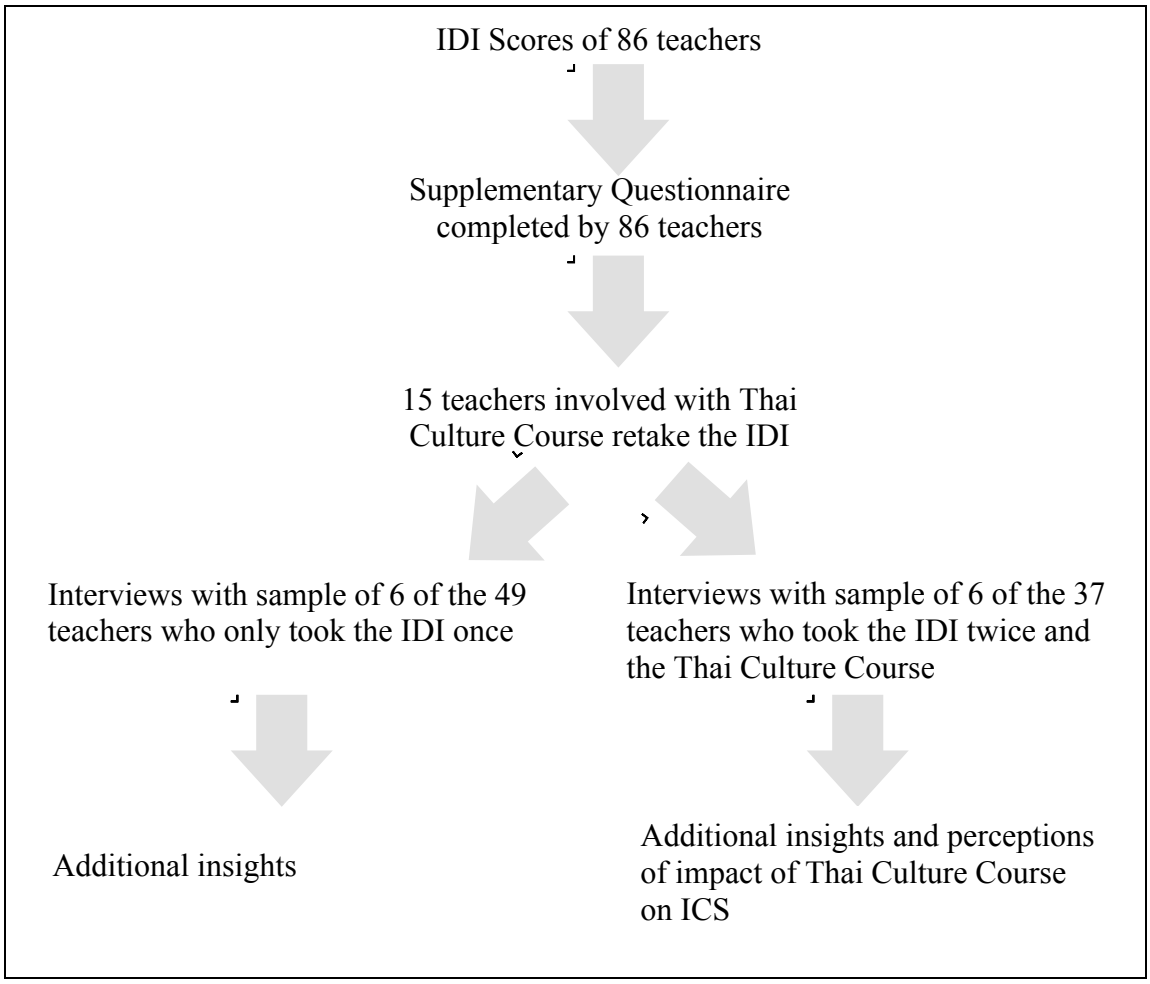
The administration and faculty of IS of X were very supportive of this study as the school is committed to the provision of an international education through both its vision and school improvement cycle. The Board of Education Committee has spent two years developing a strategic plan to ensure that its vision for an international education becomes a reality, and the level of support for this endeavour is high at all levels (Davies and O'Brien, 2005). Time was allocated to complete the research, access to participants was relatively straight forward, and funds were provided to cover the cost of the instrument.

Outline of Research Design, including Methods

The stages of this study were fourfold. First, the IDI was administered to 86 faculty members who volunteered to be participants at an international school in Thailand to provide quantitative data about teacher levels of ICS and to gather demographic information. Second, a Supplementary Questionnaire was administered to gain additional information related to school division (Elementary School, Middle School or High School), subject areas taught, years of experience at international schools, knowledge of another language (beginning, intermediate or advanced), and information about professional development undertaken with respect to intercultural sensitivity. Third, 37 of the participants who took the IDI and the Supplementary Questionnaire underwent a year-long professional development program (20 hours total) related to Thai culture. Fourth, qualitative data was provided through semi-structured interviews with a sample of teachers who took the IDI and the Supplementary Questionnaires and a sample of

teachers also involved in the Thai culture course. The research design is represented graphically in Figure 4.

Figure 4: Research Design Model



The first stage of this study was to explore the levels of intercultural sensitivity among a population of teachers at an international school in Thailand. The quantitative data gathered revealed general and specific levels of ICS among the population and relationships of the dependent variable (ICS) with a number of independent variables:

- Gender
- Number of years teaching at international schools
- Number of years living in another culture
- Prior participation in professional development related to intercultural sensitivity
- Knowledge of another language

One of these variables looked promising when previous studies and the DMIS were considered. Westrick and Yeun (2007), suggest a positive correlation between time spent living in another culture and IDI scores, while Straffon (2003) found a similar relationship with respect to students. Hammer and Bennett (2001) also found the same in studies related to the development of Version 2 of the IDI. Given that teaching at international schools usually means teaching outside of one's country or in a different cultural setting, it seemed likely that there would be a similar positive correlation with levels of ICS. Again, it is important to caution that no real causal link between variables was established because of the many other known and unknown variables at play.

Methods are the "range of approaches used in educational research to gather data which are to be used as a basis for inference and interpretation, for explanation and prediction" (Cohen et al, 2003, p.44). A mixed method approach is used in this study and includes a quantitative commercially produced instrument (the Intercultural Development Inventory), a supplementary questionnaire, and interviews. These methods are described in more detail below.

Procedures

All 200 or so teachers, coordinators, and administrators at the International School of X were invited to participate in this study through an email in May 2008. Those who agreed to participate took take the Intercultural Development Inventory (IDI), a paper and pencil survey and the Supplementary Questionnaire. All participants were required to sign an informed consent form that described the purposes and the stages of the study, guaranteed confidentiality, and gave an undertaking that participants could withdraw at any time. Participants received the IDI, the Supplementary Questions and the informed consent form in their mailboxes. They were asked to complete the documents and return them in the envelope supplied to the researcher's mailbox.

In early May 2009, 6 out of the 49 teachers who only took the IDI and did not participate in the Thai Culture course were identified and invited to take part in the qualitative element of the study; semi structured interviews. Participants were selected based on their IDI scores, in the low, middle and high ranges, with the aim being to discover additional insights.

In late May and early June 2009, the remaining 37 teachers involved in the Thai Culture course were invited to retake the IDI. Fifteen participants in this group agreed to do so. Six members of this group were identified to make a representative group for the qualitative interview study. Again, all twelve invitees agreed to the interview request.

Administration of the Intercultural Development Inventory (IDI)

The Intercultural Development Inventory (IDI) was administered to 86 faculty members at an international school in Thailand to provide quantitative data about teacher levels of

ICS and to gather demographic information. The IDI is a 50-item instrument developed by Hammer and Bennett (2001), based on Bennett's (1993b) Developmental Model of Intercultural Sensitivity (DMIS), and is used to measure participant levels of intercultural sensitivity. It is claimed that the IDI can be used "to increase the respondents' understanding of the developmental stages of intercultural sensitivity which enhance intercultural effectiveness…to evaluate the effectiveness of various training, counselling, and education interventions as a feedback instrument…{and} to identify cross cultural training needs of targeted individuals and groups" (Hammer, 1999, p.62-63).

The IDI was selected for use in this study for a number of reasons. First, of the two instruments available that measure intercultural sensitivity (the other is the Intercultural Sensitivity Inventory, Bhawuk and Brislin, 1992), the IDI can be used for multiple purposes including personal development, intercultural training, assessment of a group or organization, to identify needs, and to evaluate success of interventions. The Intercultural Sensitivity Inventory (ICSI) is primarily a self-report instrument. In other words, the IDI's intended uses match the needs of this study.

Second, the IDI is increasingly being used in school settings which offer, in some instances, opportunities to compare results and learn from previous school based studies in different settings. Pederson (1998) administered the IDI to middle school students in the US, Straffon (2001) measured ICS among high school students at the International School Kuala Lumpur, Westrick (2002) examined the impact of service learning on the degrees of ICS among high school students at a Hong Kong international school, Mahon (2003) focused on the IDI scores of teachers in the USA's Midwest, Westrick & Yuen (2007), measured the levels of ICS among teachers at four schools in Hong Kong, and DeJaeghere & Zhang (2008) conducted a study of teachers in nine schools in a US school district.

Third, the IDI offers very practical advantages to the researcher. The instrument is relatively straightforward to administer in that it involves only a 50 item questionnaire taken with a pencil in less than 30 minutes. The accompanying software allows for simple scoring and can generate individual and group reports. Costs are not prohibitive while the accompanying materials are very useful in explaining the theoretical base, administration, scoring, uses, interpretation, development, and suggestions for training. That the IDI is based on a conceptual model (the DMIS) allows for a frame of reference with other research and literature.

Finally, and most importantly, the IDI has been tested for reliability and validity which gives it a greater chance of being seen as legitimate and provides confidence to participants. To reach this stage, the IDI underwent a complex and rigorous process of testing, modification, and scrutiny (see Appendix 8). Hammer and Bennett (2001) believe that their goal to produce a "valid and reliable measure of intercultural sensitivity guided by the Developmental Model of Intercultural Sensitivity" (p. 103) has been achieved and that the final 50-item IDI "can be used with confidence as a measure of the five dimensions of the DMIS" (p.103). In conclusion, the authors (2001) note

> "Overall, the findings from the testing completed on the initial development of the IDI instrument, along with the additional testing done on gender and social status (education level) differences, reveals the IDI to be a robust measurement of intercultural sensitivity which is generalizable not only across culture groups (as the extensive earlier analysis demonstrates) but also across gender and social status differences" (p.83).

Although the IDI offers many advantages to the researcher, it is important to note that its use does not come without reservations. To begin with, Landis, Bennett and Bennett (2004) themselves note, the instrument is written and used primarily for a US context (p.86). As a consequence, despite the assurances of the creators, questions may arise about the validity of the IDI in other contexts and the transferability of the statements and concepts. Next, instruments such as the IDI are "not tailored to institutional or local contexts" (Cohen et al, 2003, p.320) and as a result may not be the best instrument in an educational context overseas. As we have seen, Shaules (2007) criticizes the instrument for its linear approach, the abstractness of the model and ensuing difficulties in comprehension for participants, and the judgemental aspects that come with a score.

The above concerns aside, the IDI was selected because of its fitness for purpose, refinement and testing over many years, the resultant assurances of validity and reliability, the ease of use and interpretation, its reputation, and its recent use in other studies involving schools.

Administration of the Supplementary Questionnaire

The second stage involved the administration of a Supplementary Questionnaire to gain additional information regarding variables not included in the IDI instrument. The Supplementary Questionnaire asked questions related to school division (ES, MS or HS), subject areas taught, years of experience at international schools, knowledge of another language (beginning, intermediate or advanced), and information about professional development undertaken with respect to intercultural sensitivity (see Appendix 1). The additional questions were asked to provide more background about each participant and because it might reasonably be assumed that some variables would have an impact on the levels of ICS. This additional information was used to associate participant IDI scores with some of these variables.

The supplementary questionnaire was used to gather information in a time efficient way from the 86 participants. The supplementary questionnaire was given to participants along with the IDI and required tick box and short written factual answers to closed questions. The questions included:

1. Participant's name (for follow-up interview purposes)
2. School division
3. Main teaching/subject areas

4. Please list the international schools you have worked at and the number of years.
5. Do you have knowledge of another language? If so, please provide degree of fluency (beginning, intermediate, advanced).
6. If you have participated in professional development (workshop, university course, etc.) related to intercultural sensitivity, please provide details below (name, institution, length of course).

Although the supplementary questionnaires provided some useful additional information about participants, particularly with respect to years of experience at international schools, knowledge of a foreign language, and participation in professional development related to intercultural sensitivity, the questionnaire was not without limitations. First, given the potential variables at play, it is unlikely to be possible to claim, for example, that knowledge of a foreign language impacted levels of ICS. Second, participants were asked to rate their own degree of proficiency in another language, without descriptors provided. Third, responses to the final question, "If you have participated in professional development (workshop, university course, etc.) related to intercultural sensitivity, please provide details below (name, institution, length of course)", tended to include any in-service or course related to "culture" in its broadest sense. In retrospect, it would have been beneficial to include some more open-ended qualitative questions relating directly to what participants believed had impacted their level of intercultural sensitivity. For example, asking if the respondent felt that a professional development course had impacted his/her intercultural sensitivity might have provided more useful information.

Interviews

Qualitative data was provided through semi-structured interviews with a non-probability sample of teachers who took the IDI and the Supplementary Questionnaires and a sample of teachers also involved in the Thai culture course. Each group included six interviewees and they were selected using the purposive quota sampling method. In this method, "the researcher selects sample members on the basis of key traits assumed to characterize the research population" (Ruane, 2005, p.116). The aim is to provide proportionality to the sample that reflects the weighting in the overall population. To this end, in each group of six, three women and three men were selected. Efforts were also made to select interviewees from the different IDI stages, to include two interviewees from a non-US background, and to include different age ranges and overseas experiences.

Once selected (after the IDI scores of the participants were known), the twelve potential interviewees were contacted by email with an invitation to participate. An explanation of the research project was included again, the purpose of the interview was provided, and details about recording were given. The potential interviewees had already signed informed consent forms at the quantitative stage of the research. However, they were reminded that they were under no obligation to participate and could withdraw their consent at any time. Assurances regarding confidentiality were also provided again. All

twelve potential interviewees approached responded positively and interviews were arranged.

The aims of interviews in this study were to support the quantitative research conducted, to further explore the reasons behind certain responses in the IDI, and to pursue unexpected results (if any).

By itself, the IDI is not able to elicit all variables and life experiences that may influence a participant's degree of intercultural sensitivity. Interviews "are important in allowing the respondents to say what they think and to do so with greater richness and spontaneity" (Oppenheim, 1992, p.65), and can elicit other influences not captured in the quantitative instruments (Creswell, 1994). As Bell (1999) writes, "A skilful interviewer can follow up ideas, probe questions and investigate motives and feelings, which the questionnaire can never do. The way in which a response is made (the tone of voice, facial expression, hesitation, etc.) can provide information that a written response would conceal. Questionnaire responses have to be taken at face value, but a response in an interview can be developed and clarified" (p.157). Westrick (2002) used interviews "to tease out inductively the life factors which students view as influencing their development of intercultural sensitivity" (p. 81). They are used as an inductive method to shed additional light on the deductive measures provided by the IDI.

Using Patton's (1980) categorization of the types of interviews (informal conversational interviews, interview guide approaches, standardized open-ended interviews, and closed quantitative interviews), the interview guide approach seems most appropriate for this study. In this approach, issues to be addressed are predetermined and outlined in note form, but the interviewer may decide the sequence of the questions during the interview. The main advantages of this approach are that "the outline increases the comprehensiveness of the data and makes data collection somewhat systematic for each respondent. Logical gaps in data can be anticipated and closed. Interviews remain fairly conversational and situational" (Patton, 1980, p.117).

With respect to the teacher participants in this study, the interviews began in a conversational way to help make interviewees at ease. Assurances regarding confidentiality were repeated. This was particularly important in this instance as the researcher was the HS Principal at the time and would be Deputy Head of School the following year. Quite naturally, given the employer-employee relationship, some participants may have been apprehensive about revealing levels of intercultural sensitivity and may have given answers that they thought the "employer" would have wanted to hear. Cicourel (1964, cited in Cohen et al, 2000) lists five unavoidable difficulties of interviews:

1) There are many factors which inevitably differ from one interview to another, such as mutual trust, social distance and the interviewer's control.
2) The respondent may well feel uneasy and accept avoidance tactics if the questioning is too deep.

3) Both interviewer and respondent are bound to hold back part of what is in their power to state.
4) Many of the meanings which are clear to one will be relatively opaque to the other, even when the intention is genuine communication.
5) It is impossible, just as in everyday life, to bring every aspect of the encounter within rational control (p. 265).

Each of the interviewees from the two groups of six participants identified was interviewed for around 30 minutes in a conference room at the school. The interviews were recorded with the researcher's laptop placed on a table between the interviewer and interviewee. Interviewees were informed of this in advance. This approach was selected knowing that the presence of an audio recording device might constrain the interviewee and that some elements of the 'social encounter' will be missing from the recording such as the nonverbal aspects. Videotaping was considered, but was viewed as being "even more constraining, with its connotation of surveillance" (Cohen et al, 2003, p.381). Note taking was also rejected as it can divert the interviewer's attention from important details and can be off-putting for the interviewee.

The interviews began with non-controversial easy to answer questions such as "Please tell me where you have lived in the world and what you liked about each place?" and moved on slowly to questions specific to the IDI such as "On the whole, do you think people from all countries are essentially the same?" At times throughout the interviews, clarifying questions were asked, interviewees were encouraged to provide more detailed answers, and were asked to elaborate points of interest. Flexibility was shown with respect to the order of questions depending on the answers provided to aid the conversational flow. Efforts were made to ensure that each interview was "a social, interpersonal encounter, not merely a data collection exercises" (Cohen et al, 2003, p.278).

With respect to question formation and the interview schedule (see Appendix 2), most of the 11 questions were selected from the IDI Manual (2001) and Westrick's (2002) study, while additional questions were formed for those interviewees who had also been involved in the Thai culture course. Questions from the IDI Manual were selected because they had been trialled and adapted and because they were designed to explore issues related to intercultural sensitivity. Essentially, the questions can be grouped into five categories: (1) those that ask about the respondent's background around cultural difference, (2) those that ask about challenges that the respondent may have faced (personally or professionally) about cultural difference, (3) those that ask about the relative importance of cultural similarities and cultural difference, (4) those that ask how the respondent prepares him/herself for a new cultural experience, and (5) those that ask about life experiences participants think have contributed to their development of intercultural sensitivity. Additional questions about the perceived impact on intercultural sensitivity were posed to those involved in the Thai culture course. The interview schedule was piloted once with a volunteer colleague before interviews began, with slight adjustments made for appropriate transitions.

An unavoidable bias in the interview process occurred because the researcher was aware of each interviewee's IDI score and the propensity was there to look for answers that supported or explained the individual scores. Interviewees were not aware of their IDI scores. This was particularly apparent with the following questions:

1) What is your background around cultural experience? (Here, the implication was that the richer the background, the more likely it was to have higher levels of ICS).
2) On the whole, do you think that people from different cultures are essentially the same? (Respondents in the Minimization or Defence/Denial stages tend to play down cultural differences).
3) Do you make any specific efforts to find out about more about the cultures around you? (Here, the assumption is that that those interested in other cultures and make the effort to learn about them will have higher degrees of ICS)

At the same time, respondents may have attempted to provide the answers they anticipated the researcher was looking for – particularly when the principal-teacher relationship is considered. Cohen et al (2003) caution about the following potential sources of bias on the part of the interviewer:

- The attitudes, opinions, and expectations of the interviewer;
- A tendency for the interviewer to see the respondent in his/her own image;
- A tendency for the interviewer to seek answers that support his/her preconceived notions;
- Misperceptions on the part of the interviewer of what the respondent is saying;
- Misunderstandings on the part of the respondent of what is being asked (p.121).

Accepting that some degree of bias will always be present, steps were taken to achieve greater validity and reliability in the interviews. The first was to ensure that the format of each question and the word sequence was the same for each interviewee. Oppenheim (1992) cautions that with "changes in wording, context, emphasis and so on, it becomes impossible to assess reliability by 'asking the same question in another form'. It will no longer be the same question" (p.147). The second measure was to reduce the potential for bias through convergent validity, that is comparing information from interviews with another source with validity, in this respect the IDI (Cohen et al, 2003, p.121). Finally, through recording the interviews, an accurate record is held enabling close analysis, although admittedly in a decontextualized form.

Interview transcribing also has its pitfalls, "for there is the potential for massive data loss, distortion, and the reduction of complexity" (Cohen et al, 2003, p.281). When transcribing, data is often lost and this is compounded by the absence of nonverbal clues in the recording. The researcher's choice of words when transcribing can also significantly alter meaning. In this study, the number and length of the interviews, along with the use of technology, worked in favour of accuracy. Interviews were listened to, using the "Audacity" program, which enables relatively easy navigation, and transcriptions made. Following Creswell's (1994) model for data reduction and

interpretation, categories and themes were *decontexualized* in transcripts that summarized answers to each question and noted unique experiences and then *recontextualized* to provide the larger picture. Vignettes were then produced for all 12 interviews to provide a description of each participant's experiences around cultural background, views regarding similarities and differences, challenges regarding cultural difference, efforts made to learn about new cultures, and views about the impact of the Thai culture course on levels of intercultural sensitivity. The vignettes were checked for accuracy by listening again to the recordings. Given the small number of interviews, the use of transcriptions, and the process of creating vignettes, coding was not used.

Triangulation

In this study, a triangulated approach was used. Primarily, the Intercultural Development Inventory (IDI) was utilized to measure the level of intercultural sensitivity among teachers at an international school in Thailand. In addition to this quantitative approach, qualitative research was undertaken in the form of semi-structured interviews to crosscheck the IDI findings and provide additional insights.

Triangulation is defined by Anderson and Arsenault (1998) as "the use of multiple data sources, data collection methods and theories to validate research findings" (p.131). According to Cohen et al (2001), "triangulation is a powerful way of demonstrating concurrent validity, particularly in qualitative research" (p.112). The advantages of this approach are that a single observation in social research reveals only a limited perspective of human behaviour and attitudes, and that exclusive reliance on one method in social research may yield data that is distorted. Confidence can only be found when different methods provide substantially similar findings. Triangulation will be of benefit in detecting mistakes or anomalies in findings, and a number of research theorists have expressed grave concerns about the reliance on one particular method (Cohen et al, 2001) and argue that triangulation provides more valid results than a limited design. Boring (1953, cited in Cohen et al, p113) writes, "…as long as a new construct has only the single operational definition that it received at birth, it is just a construct. When it gets two alternation definitions, it is beginning to be validated. When the defining operations, because of proven correlations, are many, then it becomes reified". Denscombe (2003) believes that the use of more than one method enables the research to "look at the thing from a different angle – from its own distinct perspective – and these perspectives can be used by the researcher as a means of comparison and contrast" (p. 132).

In this study, triangulation occurred between qualitative and quantitative methods. Eighty-six study participants took the IDI and a sample then underwent a semi-structured interview process. This mixed methods approach provided opportunity for deduction related to the Developmental Model of Intercultural Sensitivity and induction related to the qualitative aspects of theory and literature.

Study Participants

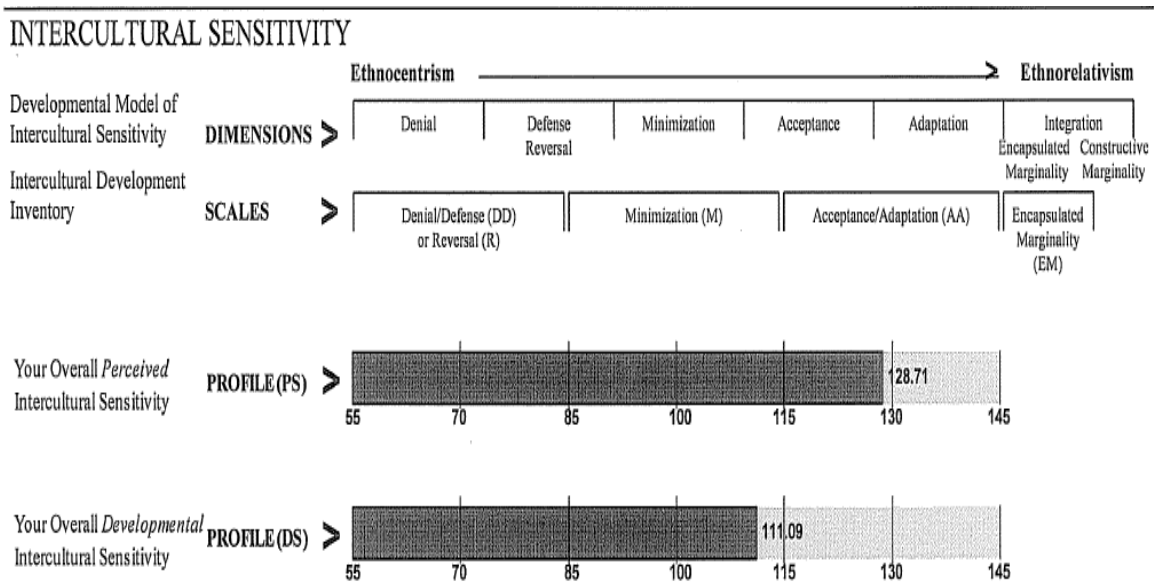
The participants in this study are elementary, middle and high school teachers, coordinators and administrators at an international school in Thailand. Given the school's relatively long history (58 years), the faculty consists of a mixture of teachers who have worked at the school for a few decades, teachers who have worked at a number of international schools, and teachers who have recently arrived on their first overseas posting. Although most teachers come from North America, a significant proportion come from other countries including Australia, China, Colombia, France, Holland, Italy, Japan, New Zealand, Peru, Russia, Spain, Taiwan, Thailand, the United Kingdom and Venezuela.

In terms of samples, the group described above represents a non-probability sample in that a particular group was targeted. Given that participation was voluntary and confined to those employed at the same work place of the researcher, this represents a convenience sample. Denscombe (2003) writes that "convenience sampling is built upon selections which suit the convenience of the researcher and which are 'first to hand'" (p. 16). Cohen et al (2000) caution that "the generalizability in this type of sample is negligible" (p. 103). The sample is appropriate to this research, given that it is a case study and attempts will not be made to generalize findings beyond the sample. The sample size represents 86 out of a possible 200 participants, with a wide variety of experiences related to cultural difference, years living overseas, experience in international schools, cultural background, and knowledge of other languages.

Interpreting the IDI

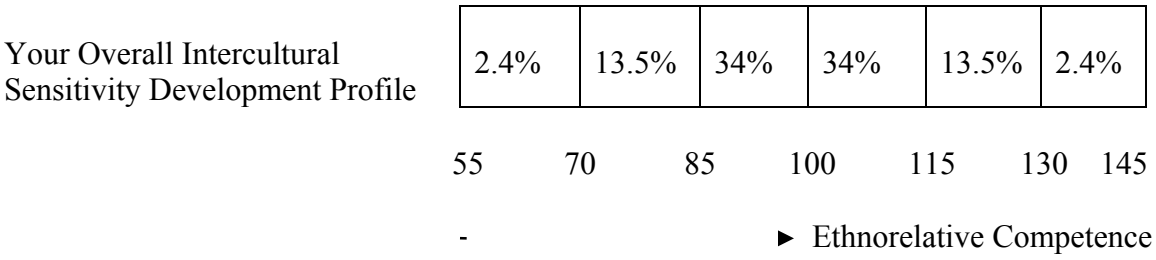
When question item data has been entered into the IDI software, supplied by the Intercultural Communication Institute (ICI), individual and group reports can be produced. An IDI overall score is provided together with a coloured bar along the intercultural development continuum from ethnocentric orientations (Denial/Defence and Reversal), to the 'in between' orientation of Minimization, to the enthnorelative orientations of Acceptance/Adaptation. The Encapsulated Marginality (EM) scale is not included in the overall score as it is not viewed as a complete measure in DMIS theory. The coloured bar indicates the degree to which an individual or group has moved toward ethnorelativism; it is a developmental continuum. Two different scores are provided; the first is the Overall Perceived Score, which represents where the individual (or group) perceives where he/she is with respect to intercultural sensitivity, while the second Overall Developmental Score represents in the creators' term "actuality". One can also interpret the difference between the Developmental and Perceived scores as "work to be done" (IDI manual, 2002, p. 18). This can be seen in the example IDI report provided below in Figure 5.

Figure 5: Example IDI Report (IDI Manual)



To arrive at one developmental score from the IDI scales, a formula is used to weight the DD, R, M and AA scale scores. The perceived score is arrived at in a similar way. A sample of 766 respondents was used to develop this profile score, where a score of 100 represents the mean of this normative sample – similar to IQ testing – and the standard deviation is 15.

Figure 6: Normal Distribution of Overall Development Score



The profile graph in Figure 6 above should be interpreted in the following way. The mean is represented by a score of 100, indicating that the score is in the middle of the Minimization stage. The lower and upper ranges of Minimization are represented by the scores of 85 and 115 respectively, while the complete Minimization range encompasses 68% of people collectively. The midpoint of the Acceptance/Adaptation worldview is a score of 130, while 115 represents the low end of Acceptance/Adaptation and 145 the high end. The Acceptance/Adaptation worldview is held by around 15.8% of the norm

group population. At the other end of the scale, the midpoint of the Defence/Denial orientation is 70, with 55 (and less) and 70 representing the lowest and highest ranges.

The Individual stages in the DMIS of Denial/Defence, Reversal, Minimization, and Acceptance/Adaptation are calculated on a 1-5 scale, with 5 representing the best profile in a stage. The highest score of 5 means that an individual (or group) has resolved the inherent cognitive issues regarding construal of difference. A score of 1 means the individual has significant cognitive issues regarding construal of difference to resolve. Bennett (2002) writes that the "goal for all individuals" is the Acceptance/Adaptation stage (p. 2).

Ethical Considerations

As with many studies in the field of education, there are a number of ethical considerations to take into account. Cohen et al (2001) note, "Ethical concerns encountered in educational research in particular can be extremely complex and subtle" (p.49). In a study of this nature, when participants are asked to complete a survey that places them on continuum of intercultural sensitivity, with the potential for follow up interviews that explore their responses, due consideration must be afforded. Based on the premise that research should not cause harm, a number of steps were taken to safeguard the participants and the school as "it is sometimes hard to predict or know in advance the negative consequences of research. Research that appears safe and innocuous may have very different effects than those anticipated" (Ruane, p.21, 2007). Anderson & Arsenault (1998) offer the following "specific considerations and standard" s for ethical research:

- that risks to participants are minimized by research procedures that do not unnecessarily expose them to risks;
- that the risk to participants are outweighed by the anticipated benefits of the research;
- that the rights and welfare of participants are adequately protected;
- that the research will be periodically reviewed; and
- that informed consent has been obtained and appropriately documented (p.18).

To begin with, the principle of informed consent was applied and made explicit to participants. Informed consent is defined by Diener and Crandall (1978) as "the procedures in which individuals choose whether to participate in an investigation after being informed of facts that would be likely to influence their decision" (cited in Cohen et al, 2001, p.50). Participants will be provided with relevant information about the study, participation will be voluntary, and participants may withdraw at any time. Informed consent involves four distinct elements that an ethical researcher must abide by (Ruane, 2007):

1. *Competence*: individuals must be capable of deciding for themselves if participation in a study is in their best interests. In this study, adult teachers are the participants and it can be assumed that they are capable of making such a

decision, although again it should be noted that the employer-employee relationship may have played a role here.

2. *Volunteerism*: informed consent can only be given by people who are truly free to agree or decline participation in a research project. In this study, all 200 teachers, coordinators and administrators were invited by email to participate, with full disclosure of the purpose of the research and the steps involved. Given the employer-employee relationship in most instances, it is possible that people's decisions to participate were influenced by this.
3. *Full information*: in this respect, participants must be given full information about the study so that they can make an informed choice.
4. *Comprehension*: given the educated backgrounds of the participants, comprehension of the research aims and methods was not an issue here (pp. 19-22)

Next, assurances were provided with respect to privacy. Ruane (2007) writes that "the right to privacy refers to our ability to control when and under what conditions others will have access to information about us" (p.22). Attention must be afforded by the researcher with respect to:

- the sensitivity of the information being solicited
- the location or settings for the research, and
- the disclosure of a study's findings

Given that the researcher will know the levels of intercultural sensitivity (through administration of the IDI) among individuals in an international school where this is highly valued, it is important that this information remains confidential to avoid potentially negative consequences. With respect to the research setting and access and acceptance on the part of the organisation, a formal approach was made to the Head of School. While access was not an issue it was important that the Head of School was aware of the objectives of the research, the instrument to be used, the time involved in administering the instrument and subsequent interviews, the amount of possible disruption, and the dissemination of the findings of the study.

The school should also be aware of how the research findings will be disseminated. Ruane (2007) notes that "Research poses a risk to privacy when findings are disclosed in a way that allows private information provide by individuals to be publicly linked to those individuals" (p.24). As a doctoral thesis, and perhaps an article in a journal, the findings will be accessible to those outside of the institution. Since this is the third study of the levels of ICS among teachers at an international school, there may be concerns about comparisons. In an effort to provide some anonymity, the school has been referred to in this study as the International School of X, although it has to be acknowledged the identity of the school could easily be established in this Internet age should an individual be interested.

The assurance of confidentiality is particularly important to this study since it involves a measure of teachers' intercultural sensitivity in an environment where a high degree of ICS is considered important. Confidentiality is vital so that a participant is not unnecessarily embarrassed and so that participants respond to both the survey instrument and subsequent interview questions as honestly as possible. There should be no way that a reader of the findings will be able to find out the identity of any participant. Given that the researcher is a senior employee at the school, issues may arise with respect to the employee/employer relationship. Cohen et al (2003) note that the usefulness of data collected when participants have reason to doubt the confidentiality may be affected.

All participant data has remained confidential. Individuals will be able to request their individual IDI scores once this thesis is complete. Individual IDI scores will not be known to anyone except the researcher.

CHAPTER 4 - RESULTS

Introduction

This chapter presents the results from the first and second administrations of the IDI followed by interview findings and descriptive vignettes. At the end of this chapter, a summary of results is presented. Of the specific questions guiding the research (see below), questions 2, 3, 4, and 5 are addressed in this section. Question 1 is answered in Chapter 5.

Q2. What is the level of intercultural sensitivity of teachers at an international school in Thailand as measured by the Intercultural Development Inventory (IDI)?
Q3. Are these levels consistent with the findings of other studies, in both national and international settings?
Q4. Do IDI scores increase among teachers that have been involved in a 20-hour professional development course aimed at increasing understanding of Thai culture?
Q5. What relationships are there between the levels of intercultural sensitivity of teachers as measured by the IDI and:

- Gender
- Number of years teaching at international schools
- Number of years living in another culture
- Prior participation in professional development related to intercultural sensitivity
- Knowledge of another language

Quantitative Results

It should be stressed at this stage that the sample size in this study is relatively small and that claims of generalizability to the wider population of international school teachers cannot be made. As a case study, any findings can only be related to the case in question, with the sample size (particularly as is related to sub groups) also taken into consideration. In Chapter 5, however, efforts will be made to compare the findings in this case related to other studies that have used the IDI with teachers in both national and international school settings to ascertain similarities and differences.

To answer the second research question, "What is the level of intercultural sensitivity of teachers at an international school in Thailand as measured by the Intercultural Development Inventory?", the IDI was administered to volunteer participants at a Pre-K to 12 international school in Thailand in May, 2008. Of the total available population (N=200), less than half (n=86) elected to participate. Females (n=45, 52.3%) were slightly more represented than males (n=41, 47.7%). In total, twelve nationalities are represented, with 75.6% of the participants reporting that they primarily lived in North America during their formative years. Given the history and curriculum of the school, this high percentage is to be expected. The faculty sample in this study is highly

educated, with more than 86% holding advanced degrees. It should be noted at this stage that five of the study participants are newly qualified teachers who have been hired as annual substitutes and are enjoying their first overseas post and first international school. The majority of teachers in this sample, however, are "seasoned" international school teachers with experience at this and other international schools. Selected demographic information is provided below in Table 2.

Table 2: Participant Demographics

Demographic Variable		N	%
Gender	Male	41	47.7
	Female	45	52.3
Nationality	USA	52	60.5
	Canada	13	15.2
	Australia	4	4.7
	New Zealand	4	4.7
	UK	3	3.5
	Thailand	3	3.5
	China	2	2.3
	Colombia	1	1.2
	Holland	1	1.2
	Japan	1	1.2
	Mexico	1	1.2
	Spain	1	1.2
Education	College Graduate	11	12.8
	Master's Degree	68	80.2
	Doctorate Degree	7	7.0

The first assumption of Bennett's DMIS model is that difference needs to be experienced for intercultural development to occur; the more sophisticated the experience, the more improved cultural competence. Table 3 shows some of the variables that relate to participants' possible exposure to difference with respect to the amount of experience living in another culture (different to their perceived one) and the number of years teaching at international schools.

Table 3: Participant Exposure to Environments of Difference

Years Living in Other Cultures	N	%	Years Teaching at International Schools	N	%
Never	1	1.2	Never	0	0
Less than 3 months	4	4.7	Less than 3 months	4	4.7
3-6 months	0	0	3-6 months	0	0
7-11 months	0	0	7-11 months	0	0
1-2 years	2	2.3	1-2 years	0	0
3-5 years	3	3.5	3-5 years	14	16.3
6-10 years	27	31.4	6-10 years	21	24.4
Over 10 years	49	57.0	Over 10 years	47	54

As can be seen above in Table 3, all of the study participants have experienced other cultures, either through living in a different cultural environment and/or by teaching in international schools. More than 88% of the participants have lived in another culture for 6 years or more, while approximately 94 % have had this experience for more than one year. While the years teaching at international schools also takes into account international schools prior to ISB, and some of these schools may not have the same level of diversity, the IS of X student population consists of more than 50 nationalities. The table above is based on the IDI Group Profile with Statistics report and the categories do not allow for a breakdown of international school teaching experience beyond 10 years. With further disaggregation, it is seen that 14 participants have been teaching in international schools between 21 and 35 years, 13 between 16 and 20 years, and 20 between 11 and 15 years. This means that 54% of the respondents have been teaching in international schools for more than 10 years. Clearly, the participants in this study have had a high degree of experience in different cultural settings.

With respect to participant levels of intercultural sensitivity as measured by the IDI, the instrument reports an overall group profile on the continuum from ethnocentrism to ethnorelativism in stages of Denial/Defence or Reversal, Minimization and Acceptance/Adaptation. A score of 100 is in the middle of the Minimization stage. The mean Overall Development score of the participants in this study is 99.23, placing them in the middle of the Minimization stage. Females scored higher than males with a mean score of 101.59 (n=45) compared to 96.26 (n=41) for males. Scoring in the Acceptance/Adaptation stage were 15 participants (17.2%), while 13 participants scored in the Denial/Defence stage (14.9%). This is represented in Table 4.

Table 4: IDI Overall Development Profile Score Analysis

IDI Ranges			
Phase	**Ethnocentrism**		**Enthnorelativism**
IDI Stage	Denial/Defence	Minimization	Acceptance/ Adaptation
IDI Score Range	55-84.99	85-114.99	115-145

Participant Data			
N	13	58	15
%	14.9	67.9	17.2
Range = 68.27-140.1			
Mean = 99.23			
n=86			

(Adapted from Westrick, 2002)

Given the exposure of the participant group to different cultures, the years teaching at international schools, and the years living in different countries, the results regarding the mean levels of intercultural sensitivity are somewhat surprising. The mean Overall Development score of 99.23 places this group slightly below the mean of the normative sample. The normative sample consisted of 766 respondents from a representative US population that would not have included participants which such a high degree of experience with cultural difference. In short, the mean score of this sample of overseas educators is similar to the mean score of a representative sample of people living in the US. Additional thoughts about this result will be provided in Chapter 5.

Further analysis of stage scores provide more detailed information regarding how much participants have resolved the issues of each stage of the DMIS. In each stage, a score of 5 means that a participant has worked through the relevant issues, while a score of 1 represents the lowest development. It is important to stress that the DMIS stages are to be worked through and that high scores in any stage, even Denial/Defence, represents a positive movement on the continuum. Hammer and Bennett (2001) offer the following ranges to help interpret the IDI: stage scores of 1 to 2.33 means that issues are "unresolved", scores of 2.34 to 2.65 mean the participant is "in transition:, while scores of 3.66 to 5.00 mean that issues are resolved (from Westrick, 2002). Participant stage scores are represented in Table 5 below.

Table 5: IDI Stage Scores

	Denial Defence	Reversal	Minimization	Acceptance Adaptation	Encapsulated Marginality
Mean	4.55	3.86	2.43	3.88	4.18
StD	0.75	1.14	1.23	0.88	1.12

In analysing the mean stage scores, it can be seen that the cognitive aspects associated with the enthnocentric stages of the Denial/Defence and Reversal stages have been resolved. It is also apparent that the cognitive aspects associated with the enthnorelative stages of the Acceptance/Adaptation and Encapsulated Marginality stages have been resolved. However, the stage scores of Minimization, where 67.9% of participants place, show a mean of 2.43 indicating that work to resolve issues is in transition. Hammer & Bennett (2001) write that "the expression of Minimization is a belief in the basic similarity of all people, the disavowal of deep cultural differences, and/or the avowal of essential humanity in terms of all people's embodiment of a similar principle" (p.39). In other words, "cultural difference is subsumed into familiar categories" (ibid).

Participants in this study, as a whole, have resolved the cognitive issues related to the Denial/Defence and Reversal DMIS stages and differences can be construed without any extreme ethnocentric views. Participants have also resolved the cognitive issues associated with Acceptance/Adaptation and Encapsulated Marginality, meaning that they can work in environments of difference at cognitive and behavioural levels. Given that the mean score places participants in the Minimization stage of the IDI, those in this stage would benefit from gaining more than surface knowledge of other cultures and accepting that more frames of reference exist than one's own cultural experiences.

To assist in answering the third research question, "Are these levels (ICS as measured by the IDI) consistent with the findings of other studies, in both national and international settings?", comparisons can be made with other studies using the IDI with teachers. The reasons for undertaking these comparisons are as follows. First, by comparing mean IDI scores in national and international school settings, the assumption that teachers in international schools, with their increased exposure to cultural difference have higher levels of intercultural sensitivity can be tested. Second, by comparing the mean IDI scores of teachers at different international schools, it can be seen whether this assumption is consistent, although it should be noted that comparisons with more than three schools would be more beneficial.

The comparisons will begin with a recent study of teachers at an international school in Hong Kong (Westrick & Yuen, 2007). The school is a private international school with students from over 40 countries and faculty from over 10 countries, mostly from the United States. The language of instruction is English and most students attend colleges and universities in the United States after graduation.

The examination of the international school in question was part of a larger study that involved administering the IDI to teachers at four very different schools in Hong Kong (n=160), three of them national schools. School One catered to a significant portion of newly arrived Mainland Chinese immigrants, the language of instruction was Cantonese, and all staff was Chinese save one Canadian. School Two catered to a predominantly South Asian student population with more than ten nationalities. The curriculum was taught in Cantonese and English and a quarter of the staff was native English speaking. School Three had a completely Hong Kong Chinese population, students learned in Cantonese, and all teachers were from Hong Kong. School Four was the international school described above.

With respect to the demographics of the two faculties, the sample of the faculty at the international school in Thailand is generally older, more experienced at living in different cultures, and has higher levels of education than the study participants at the international school in Hong Kong. At the same time, it has a higher proportion of faculty with little international school teaching experience and little experience living in another culture. As an aside, it is noted that with respect to age and mean IDI scores of the participants at the international school in Thailand, older faculty members showed greater degrees of intercultural sensitivity than their younger colleagues, although the 41-50 age group showed the highest overall levels. The same information is not available for the participants in the Hong Kong study. Demographic information for the faculties at the international school in Thailand and the international school in Hong Kong is provided below in Table 6.

Table 6: Demographic Profile of Study Participants at International Schools in Hong Kong and Thailand

	Int'l School in HK		Int'l School in Thailand	
	n	%	N	%
Staff size	205		200	
Study Participants	53	33.1	86	43.0
Male Participants	25	47.2	41	47.7
Female Participants	26	49.1	45	52.3
Missing	2			
Age				
22-30	3	5.7	6	7.0
31-40	11	20.8	25	29.0
41-50	11	20.8	15	17.4
51-60	17	32.1	31	36.0
60+	2	3.8	9	10.5
Missing	9			
Education Level				
College Graduate	8	15.1	11	12.8
Master's Degree	35	66.0	69	80.2
Doctorate Degree	1	1.9	7	7.0
Years in Other Cultures				
Never lived in another culture	0	0	1	1.2
Less than 3 months	0	0	4	4.7
3-6 months	0	0	0	0
7-11 months	1	1.9	0	0
1-2 years	1	1.9	2	2.3
3-5 years	5	9.4	3	3.5
6-10 years	11	20.8	27	31.4
Over 10 years	26	49.1	49	53.5
(n=140)				

(Adapted from Westrick & Yuen, 2007, p. 135)

When Overall Development scores are compared between the two sets of participants, it is noted that those involved in the Hong Kong study had a mean of 105.02 compared with a mean of 99.83 for the international school in Thailand participants. To some, this might seem surprising as the respondents in the Thai international school had greater experience living in other cultures, which is often a good indicator of increased intercultural sensitivity (Hammer & Bennett, 2001). Yet given the sample sizes, no reliable conclusions can be drawn from this (see Table 7).

Table 7: IDI Scores of **Study Participants at International Schools in Hong Kong and Thailand**

	Denial/ Defence	**Reversal**	**Minimization**	**Acceptance/ Adaptation**	**Encapsulated Marginality**	**IDI Score**
HK						
Mean	4.50	4.18	2.60	3.95	4.30	105.02
StD	0.55	070	0.85	0.55	0.70	17.90
Thai						
Mean	4.55	3.66	2.43	3.66	4.18	99.83
StD	0.75	1.14	1.23	0.88	1.12	15.60

When stage scores are compared, it can be seen that in both studies, all stages are resolved except for Minimization and that the participants in the Hong Kong study have higher stage mean scores than their Thailand counterparts in all stages except Denial/Defence. When stages scores are interpreted, the following ranges should be used; scores of 1 to 2.33 indicate "unresolved" issues, scores of 2.34 to 2.65 indicate the resolution to issues is "in transition", and scores of 3.66 to 5.00 indicate issues have been "resolved". The high scores registered in the stages of both studies (see Table 7) are indicative that respondents have worked through the cognitive issues associated with each stage and should not be viewed negatively.

In addition to the Westrick and Yuen (2007) study, Fretheim's (2007) work is the only other study that uses the IDI to ascertain teacher levels of ICS at an international school (as far as this researcher is aware). With 58 participants, again the group scored in the Minimization range. Some other studies, however, have examined levels of ICS among teachers in national schools and these will be discussed below.

The first set of national schools to be considered also formed part of Westrick and Yeun's (2007) study of teacher levels of intercultural sensitivity in four schools in Hong Kong. Brief descriptions of these quite different schools (Schools One, Two and Three) are provided earlier in this chapter. The mean Overall Development Scores for these schools are as follows: School One – 84.64, School Two – 89.41, and School Three – 80.37. Taken together, the combined mean for the three schools is 84.81(n=109), placing

teachers at the upper end of the Denial/Defence stage (50.00-84.99). School Two had the highest mean score and it is noticeable that this school had the most international student body and faculty, taught in two languages (English and Cantonese), and had clear policies to celebrate diversity in the community.

Also in a national setting, Mahon's study (2003) focused on IDI scores of 155 teachers in the Midwest of the United States and similar to the national schools in Hong Kong, all teachers fell into the ethnocentric side of minimization or below. A study by DeJaeghere and Zhang (2008) of a US school district consisting of nine schools and 284 participating teachers and teacher found IDI scores that showed teachers to be in the Minimization category with scores ranging from 96 to 110. Similar results were found in Bayles (2009) study in a Texas schools district where 90.99% of the 233 participants had an IDI score in the ethnocentric phase of the developmental continuum. The overall developmental score on the IDI for the group of teachers was 95.09, while the scores in these studies ranged from 91.32 to 101.74.

Given the studies available in both national and international school settings, it would appear that faculties in international schools have greater levels of intercultural sensitivity than their national school counterparts. When greater experience living in other cultures, greater exposure to others from different cultures, and perhaps an innate desire to want to learn about other cultures are considered, this difference in mean IDI scores is understandable. It is significant to note, however, that even the very culturally experienced teachers at the two international schools, score in the Minimization range (as a mean).

With respect to the fourth research question, "Do IDI scores increase among teachers involved in a 20 hour professional development course aimed at increasing understanding of Thai culture?", 15 participants in this course retook the IDI in May 2009. The Thai Teaching Certificate Requirement involves a series of nine courses at IS of X in Thai Language and Culture (14 hours) and Teacher Ethics (6 hours) courses from May 2008 and June, 2009. Of these 15 participants that took part in the Thai Culture course, 8 showed improvement developmental scores on the second IDI administration, while for 5 participants their scores decreased, and for 2 scores remained about the same. The mean IDI Overall Development score of the 15 participants after the second administration showed a small but insignificant improvement. Although it might be expected that Perceived Scores would increase because participants have been learning about cultural difference, this is not apparent from the second IDI administration. Perceived Scores decreased for 7 of the 15 participants and the mean IDI Perceived Score shown a negligible improvement.

Based on the two administrations of the IDI, there is little evidence to suggest that at the group level the Thai Culture Course had an impact on levels of intercultural sensitivity. It is possible, however, that the course had an impact at the individual level in instances when the participant was interested and engaged. It should be noted here that the course is a Thai government requirement for non-Thai international schoolteachers and was seen by many as an unwelcome addition to the working week. Scores for four participants (B,

F, H and I) showed significant improvement, but the reasons for this cannot be explained with any confidence. A potential concern, however, is the difference between some individual scores following two IDI administrations one year apart. It certainly begs the questions regarding reliability, although it should be noted that only one participant actually changed from one stage to another. The differences in IDI Scores following the first and second IDI administrations are shown in Table 8 below.

Table 8: Difference in IDI Scores following Second IDI Administration

Participant	Developmental After Thai Course	Developmental Original	Perceived After Thai Course	Perceived Original
A	126.36	126.7	134.46	134.02
B	116.14	91.11	130.37	120.89
C	115.2	112.66	128.9	127.67
D	113.97	117.94	130.24	132.85
E	103.69	102.48	123.64	125.52
F	102.72	86.66	126.24	120.36
G	100.7	101.6	126.74	128.86
H	97.07	89.6	123.74	121.89
I	92.77	84.9	122.92	121.38
J	91.31	97.44	122.41	124.18
K	86.55	86.27	120.23	119.86
L	85.8	90.31	119.46	122.21
M	74.42	80.15	116.33	117.03
N	73.17	68.27	114.63	111.71
O	71.71	89.33	112.41	119.37
Mean IDI	**96.84**	**95.09**	**123.51**	**123.19**

The fifth question guiding this research was undertaken to provide further information about teachers for others in the field who may wish to compile data linking IDI scores to other variables. Comparisons with other studies will be provided in the next chapter. The fifth research question is: What relationships are there between the levels of intercultural sensitivity of teachers as measured by the IDI and:

- Gender
- Number of years teaching at international schools
- Number of years living in another culture
- Prior participation in professional development related to intercultural sensitivity
- Knowledge of another language

With respect to gender, females in the study (n=46, 52.9%) were slightly more represented than males (n=41, 47.1%) and had a higher mean score than males, 101.59 to 96.28. This is consistent with Westrick's (2002) study that revealed higher levels of ICS among females. Findings by Fretheim's (2007) and Bayles' (2009) also showed slightly higher mean scores for females.

The number of years teaching at international schools did not reveal any positive correlation with ICS, despite the assumption that increased exposure to other cultures would positively impact intercultural sensitivity. Those who had been teaching the longest at international schools (n=14) had the second lowest mean score on 97.01, while the highest mean score of 101.28 was recorded by the group with 11-15 years of international school experience (n=20). The lowest mean score was recorded by the group with 6-10 years teaching in international schools (n=21). The 16-20 years group (n=13) had a mean of 99.51 and the 0-5 years group (n=18) had a surprisingly high mean score of 100.03. These scores are represented in Table 9.

Table 9: Experience Teaching in International Schools Correlated with Mean IDI Scores

Years Teaching in International Schools	0-5	6-10	11-15	16-20	21-35
Mean IDI Scores	100.3	96.71	101.28	99.51	97.01
N=	18	21	20	13	14

Again, the results were not as expected as the primary assumption of the DMIS model is that intercultural development can only occur after difference has been experienced and that the more meaningful the experience the more improvement is found with respect to ICS. However, years teaching in international schools does not necessarily equate to a meaningful experience of cultural difference as international schools vary between schools. in their cultural populations and it is even possible to work in an international school in your own country or within your own cultural context. It should be pointed out that it is not, of course, possible to measure improvement over time in this study.

With respect to the number of years living in another culture, Hammer and Bennett (2001) point to research (Rohrlich and Martin, 1991, Kealy, 1989, Martin, 1986) that suggests that "prior intercultural living experience is an important variable in sojourner adaptation to unfamiliar cultural milieus" (p. 80) and hypothesize that "prior intercultural experience likely enables individuals to encounter cultural differences in such a way as to increase their intercultural sensitivity which, in turn, aides in their ability to adjust more effectively to a foreign culture" (ibid).

In the context of this small study, a positive correlation exists in relation to years living in another culture and Overall Development IDI scores, although differences are not

significant. The group of participants (n=48) that had lived over 10 years in another culture had a mean score of 99.72, the group that had lived 6-10 years in another culture (n=27) had a mean score of 98.39, while the group with the least other cultural experience (n=10) had a mean score of 97.92. This is represented in Table 10. Fretheim's (2007) study at an American international school in South Africa showed a broader gap relative to experience living in another culture. The participants with less than 5 years' experience had a lower mean IDI score (92.96) than the participants with over 10 years' experience living overseas who had a mean score of 101.52.

Table 10: Years Living in Another Culture with Mean IDI Scores

Years Living in Another Culture	0-5	6-10	10+
Mean IDI Scores	97.92	98.39	99.95
N=	10	27	49

The most positive correlation is represented through prior participation in professional development related to intercultural sensitivity and IDI scores. In the Supplementary questionnaire, participants were asked, "If you have participated in professional development (workshops, university courses, etc.) related to intercultural sensitivity, please provide details (name of course, institution, duration)". The types of professional development varied and included university courses, teacher certification courses, workshops, and Peace Corps training. A common entry was the SUNY Buffalo master's course on "International Mindedness", led by Martin Skelton at the school in 2006. The mean Overall Development Score or the group that had been involved in professional development related to intercultural sensitivity (n=26) was 107.75 compared to a mean score of 95.54 for the group that had not taken part in training (n=60). This is represented in Table 11.

Table 11: Participation in Professional Development Related to ICS with Mean IDI Scores

Participation in Professional Development Related to ICS	N=26	N=60
Mean IDI Scores	107.75	95.54

The relationship between knowledge of foreign language and IDI scores was also examined with the assumption that those participants with knowledge of another language would be more likely to have been immersed in different cultural settings and would perhaps be more disposed to wanting to learn about other cultures. Although not compelling, a positive correlation was found between those with knowledge of another

language and those without. The mean Overall Development Score with those reporting an advanced knowledge (n=27) was 100.14 compared with a mean of 95.59 for those without (n=10). The mean for the group reporting intermediate knowledge (n=25) was 99.16 while beginners (n=24) showed a mean of 99.79. This is represented in Table 12 below.

Table 12: Knowledge of a Foreign Language with Mean IDI Scores

Knowledge of a Foreign Language	None	Beginner	Intermediate	Advanced
Mean IDI Scores	95.59	99.79	99.16	100.14
N=	10	24	25	27

Qualitative Results

The interviews in this study were used to support the quantitative research conducted, to further explore the reasons behind certain responses in the IDI, and to pursue unexpected results (if any). By itself, the IDI is not able to elicit all variables and life experiences that may influence a participant's degree of intercultural sensitivity. Interviews "are important in allowing the respondents to say what they think and to do so with greater richness and spontaneity" (Oppenheim, 1992, p.65), and can elicit other influences not captured in the quantitative instruments (Creswell, 1994). Questionnaire responses have to be taken at face value, but a response in an interview can be developed and clarified. Westrick (2002) used interviews "to tease out inductively the life factors which students view as influencing their development of intercultural sensitivity" (p. 81). They are used as an inductive method to shed additional light on the deductive measures provided by the IDI.

In selecting interviewees, the first consideration was to create two groups of 6 participants; those who had been involved in the Thai Culture Course and those who had not. The next consideration was to ensure that each group was made up of participants in each of the IDI stages represented (Denial/Defence, Minimization, Acceptance/ Adaptation). The final consideration was to provide something of a balance in terms of gender, age, and experience with cultural difference. Of the 12 participants invited for interview, all agreed. Information about the interviewees is provided in Table 13 below.

Table 13: Interview Participant Demographics and IDI Scores

Participant	M/F	Thai Course	Age	Region	Years Experience in Another Culture	IDI Development Score	IDI Perceived Score	Stage
1	M	No	61+	N.Am	Over 10 yrs	141.1	141.1	Acc/Adap
2	F	Yes	31-40	Aus	6-10 Years	131.87	138.06	Acc/Adap
3	F	No	41-50	S.Am	Over 10 yrs	123.05	133.46	Acc/Adap
4	M	Yes	31-40	N.Am	6-10 Years	117.94	132.85	Acc/Adap
5	M	Yes	51-60	Aus	Over 10 yrs	112.66	127.67	Min
6	F	No	41-50	Aus	Over 10 yrs	103.8	124.35	Min
7	F	Yes	31-40	N.Am	3-5 Years	97.44	124.18	Min
8	M	No	61+	N.Am	Over 10 yrs	86.06	121.23	Min
9	F	Yes	31-40	N.Am	6-10 Years	82.21	119.08	Den/Def
10	F	No	51-60	N.Am	Over 10 yrs	73.11	116	Den/Def
11	M	No	51-60	N.Am	Over 10 yrs	72.31	115.53	Den/Def
12	M	Yes	31-40	N.Am	6-10 Years	68.27	111.71	Den/Def

Interviews transcripts were read multiple times and respondents' answers to each question were combined in separate documents to aid analysis. Answers were also summarized and charted to assist this process. Additionally, the creation of interview vignettes enhanced understanding and helped bring the respondents' experiences to life. In the DMIS model, difference must be experienced in order for individuals to begin processing their experiences and assign meanings to them. It is through this cognitive processing that greater levels of intercultural sensitivity can occur. Interviews then, are a valuable method of understanding life experiences and views surrounding cultural difference. Put differently, interviews "enable participants...to discuss their interpretations of the world in which they live, and to express how they regard situations from their point of view. In this sense, the interview is not simply concerned with collecting data about life: it is part of life itself, its human embeddedness is inescapable" (Cohen et al., 2003, p.267). Again, it must be cautioned that given the relationship between the respondent and the researcher, some answers given may be influenced by what the interviewee believes the interviewer may wish to hear. Interview vignettes have been included in Appendix 8.

Interview Findings and Triangulation of Qualitative and Quantitative Data

All of the interviewees met the first assumption of Bennett's DMIS (1993a) in that experience of difference must occur. For all but one participant, experience of difference has involved more than one cultural change of setting. As international school teachers, experiences of difference has been also been a large factor of their professional lives. The second assumption from the model is that meaning must be construed for development of

intercultural sensitivity to occur. All of the interviewees were able to construe meaning related to cultural difference, to comment on aspects that may have influenced intercultural sensitivity, and to synthesize their thoughts about cultural difference. All of the participants spoke positively about the opportunities they have had to experience difference in general, although not all experiences were positive for all interviewees.

Of those interviewed, four were in the Acceptance/Adaptation stage, four were in the Minimization stage, and four were in the Denial Defence stage. The mean score of the 12 participants was 101.5, placing the group in the Minimization stage.

The interview findings were largely consistent with the IDI stage scores of the participants. In response to the question, "On the whole, do you think that people from different cultures are essentially the same?", 3 of the 4 interviewees in the Acceptance/Adaptation stage answered that people are essentially different. In answer to the question, "Do you think it is more important to pay attention to cultural difference or similarities among us", all four participants in the Acceptance/Adaptation stage answered that both differences and similarities are important. Answers to these questions were consistent with the DMIS model in that people in the Acceptance/Adaptation stage can acknowledge and respect cultural difference (Bennett, 1993a, p.47). People have the "ability to change processing of reality" that constitutes "an increase in intercultural sensitivity when it occurs in a cross-cultural context" (ibid). The first sub stage of Adaptation is Empathy which demands a change in frame of reference to make it possible to understand the experience of reality from another's worldview. Since a shift to a different cultural perspective is required, this assumes an acknowledgement of difference and a respect for different perspectives and worldviews. This shift enables a person to communication with reasonable effectiveness across cultures.

With respect to the 8 interviewees in the Minimization and Denial Defence stages, answers were also largely consistent with the DMIS model. In response to the question, "On the whole, do you think that people from different cultures are essentially the same?", 6 of the 8 interviewees in these stages answered that people are essentially the same. In answer to the question, "Do you think it is more important to pay attention to cultural difference or similarities among us?", 6 of the 8 participants in these stages answered that it was more important to focus on similarities. According to Bennett (1993b), in the "ethnocentric" stages, the meaning attached to cultural difference will range from total denial to a minimisation of its importance. A person in the Denial/Defence stage may deny that cultural difference exist, while for someone in the Minimization stage, cultural difference is often trivialised or seen as superficial. In Minimization, a person would see other cultures as similar to one's own.

Although not all responses were consisted with the DMIS stages, this could be explained by the intent of the IDI to ascertain levels of intercultural sensitivity in developmental rather than static terms (Hammer and Bennett, 1998, p13). It is assumed that people move progressively from the ethnocentric to the ethnorelative stages progressively, but this is not always the case. People can advance and regress and movement may not be permanent. Yet overall, according to Hammer and Bennett (1998), IDI scores provide a

generally accurate descriptor of ICS for any individual at any particular time and replies to questions may not always match with a stage score.

Summary of Research Findings

Within the context of this small-scale study, the level of intercultural sensitivity, as measured by the IDI, has been determined for a sample of 86 teachers with a range of experiences with difference. Relations with IDI mean scores have been analysed with respect to gender, international school experience, experience living in other cultures, professional development, and knowledge of another language. The level of ICS was measured again for the 15 participants who took part in the professional development course on Thai culture and agreed to the retake. These scores have been analysed for differences. Interviews have been held with 12 participants, 6 from the group that did not take the Thai course, and 6 from the group that did. The interviews have been able to provide additional insights to the IDI findings for both administrations.

With respect to the levels of intercultural sensitivity among the whole group that took the IDI in May 2009, the mean IDI Overall Profile is firmly in the middle of the Minimization stage. Additional study of the stage scores shows that participants have resolved the cognitive issues associated with Denial/Defence, Reversal, Acceptance/Adaptation, and Encapsulated Marginality. The lowest stage scores are in the Minimization stage with participant mean scores of 2.43 at the beginnings of the "in transition" stage.

Relating this to the DMIS, participants have resolved the cognitive issues of simplifying or polarizing cultural difference, disinterest in cultural difference, avoidance of interaction with other cultures, and feelings of superiority. Participants have worked through any ethnocentric views, but face the next challenge of overcoming issues associated with the Minimization stage. Those in this stage tend to have a worldview that assumes cultural commonality and universal values, an assumption that people from other cultures are basically "like us", and a tendency to apply one's own cultural values to other cultures. On the ethnorelative side, participants are at the beginning stages of resolving cognitive issues related to a worldview that can accommodate and comprehend complex cultural difference, recognize patterns of cultural difference in one's own and other cultures, and shift perspective and behaviour according to cultural context. With respect to the Encapsulated Marginality scale, participants are at the mid-point of resolving cognitive issues as related to a worldview that incorporates a multicultural identity with confused cultural perspectives.

Positive (but not significant) correlations were found between mean IDI scores and female participants, those who had had more experience living in other cultures, knowledge of another language, and those who had taken part in professional development related to intercultural sensitivity. IDI mean scores and years teaching at international schools showed little correlation, unless a simple comparison is made with those with 0-5 years international school experience and those with five years or more.

Participation in the Thai Culture course revealed minimal development at the group level with respect to the mean IDI score following the second administration. Eight participants improved their scores, however, while five showed lower scores and two remained at essentially the same level. It is possible that the course positively impacted some participants' level of intercultural sensitivity, with four participants making significant improvements. Interview findings regarding the perceived benefit of the course were mixed, with negative views expressed by people who had taken similar courses through a different agency in the past.

Comparisons with other studies that have used the IDI with teachers reveal the following. First, with respect to teachers at two established international schools in Hong Kong and Thailand, the mean IDI scores of the teacher participants were in the Minimization stage. Second, the teachers from the three national schools in Hong Kong had a mean score in the Denial/Defence Stage. Third, teachers at a school in the Midwest of the United States had mean scores in the ethnocentric side of Minimization or below. Given the relative exposure to cultural difference, these scores are consistent with the DMIS model in that cultural difference must be experienced and meaning construed for development of intercultural sensitivity to occur. It is important to note, however, that experience of difference alone does not have an impact on the levels of ICS as some very culturally experienced teachers at international schools remain in the ethnocentric stages.

CHAPTER 5 – CONCLUSIONS, SUMMARY AND DISCUSSION

Summary of Study

The purpose of this study is to examine the usefulness of the Intercultural Development Inventory (based on Milton Bennett's Developmental Model of Intercultural Sensitivity) in measuring the intercultural sensitivity of a sample of teachers at an established international school in Thailand. Following the expansion of international schools offering an international education, scholars in the fields of international education and cultural competence are looking for additional empirical information and other insights about how prepared international school teachers are in assisting students in increasing levels of intercultural sensitivity.

Specific questions guiding the research are included below. Question 1 will be answered in this section (questions, 2,3,4 and 5 were addressed in Chapter 4) and discussion will follow regarding findings, contributions to theory, contributions to practise, strengths of the study, limitations of the study, and recommendations for future study.

1. How useful is the IDI to a school wishing to increase levels of intercultural sensitivity among teachers and students? Are there implications for professional development and hiring?
2. What is the level of intercultural sensitivity of teachers at an international school in Thailand as measured by the Intercultural Development Inventory (IDI)?
3. Are these levels consistent with the findings of other studies, in both national and international settings?
4. Do IDI scores increase among teachers who have been involved in a 20-hour professional development course aimed at increasing understanding of Thai culture?
5. What relationships are there between the levels of intercultural sensitivity of teachers as measured by the IDI and:

    - Gender
    - Number of years teaching at international schools
    - Number of years living in another culture
    - Prior participation in professional development related to intercultural sensitivity
    - Knowledge of another language

In this study, a triangulated approach was used that combines the quantitative data about levels of ICS as measured by the IDI and interview findings. In May, 2008, the IDI was administered to 86 volunteer faculty members and administrators at an international school in Southeast Asia to provide quantitative data about teacher levels of ICS and to gather demographic information. At the same time, a Supplementary Questionnaire was completed to gain additional information related to school division (ES, MS or HS), subject areas taught, years of experience at international schools, knowledge of another

language (beginning, intermediate or advanced), and information about professional development undertaken with respect to intercultural sensitivity. In May to June 2009, semi-structured interviews took place with a sample of teachers who took the IDI and the Supplementary Questionnaires in May, 2008. In May, 2009, 15 of the participants who took the IDI with the Supplementary Questionnaire and who also underwent a year-long professional development program (20 hours total) related to Thai culture, retook the IDI and the new scores were examined for changes. Finally, in May 2009, additional qualitative data was provided through semi-structured interviews with a sample of teachers also involved in the Thai culture course.

Findings

Based on the IDI Overall profile score, the level of this faculty's intercultural sensitivity is in the Minimization stage. As a group, the mean Overall Development score of the participants in this study is 99.83, placing them in the middle of the Minimization stage. This represented 67.9 % of the sample, while 14.9% were found in the Denial/Defence stage, and 17.2% in the Acceptance/Adaptation stage. With respect to the DMIS continuum, 82.8% of participants in this sample are in the ethnocentric stages, while 17.2% are in the ethnorelative stages.

In comparing the results of the IDI administrations at the international School in Thailand and the international school in Hong Kong, when Overall Development scores are compared between the two sets of participants it is noted that those involved in the Hong Kong study had a mean of 105.02 compared with a mean of 99.83 for the international school in Thailand participants. When stage scores are compared, it can be seen that in both studies, all stages are resolved except for Minimization and that the participants in the Hong Kong study have higher stage mean scores than their Thailand counterparts in all stages except Denial/Defence. When stages scores are interpreted, the following ranges should be used; scores of 1 to 2.33 indicate "unresolved" issues, scores of 2.34 to 2.65 indicate the resolution to issues is "in transition", and scores of 3.66 to 5.00 indicate issues have been "resolved". The high scores registered in the stages of both studies are indicative that respondents have worked through the cognitive issues associated with each stage and should not be viewed negatively. With respect to national schools where teachers have taken the IDI, teachers scored at the upper end of the Denial/Defence stage in Hong Kong and in the ethnocentric side of minimization or below in the US.

Given the studies available in both national and international school settings, it would appear that faculties in international schools have greater levels of intercultural sensitivity, as measured by the IDI, than their national school counterparts. When greater experience living in other cultures, greater exposure to others from different cultures, and perhaps an innate desire to want to learn about other cultures are considered, this difference in mean IDI scores is understandable. It is significant to note, however, that even the very culturally experienced teachers at the two international schools, score in the Minimization range (as a mean).

Other findings in this study include positive relationships between mean IDI scores and female participants, those who had had more experience living in other cultures, knowledge of another language, and those who had taken part in professional development related to intercultural sensitivity. IDI mean scores and years teaching at international schools showed no correlation, unless a simple comparison is made with those with 0-5 years international school experience and those with five years or more. It was also found that the Thai Culture course had no meaningful impact on levels of ICS at the group level, although some individuals may have benefitted.

Discussion

Allan (2002) writes, "Intercultural learning has often been stated as one of the ideological aims of international education; however, although most schools stress this aim in their philosophy and mission statements, there seem to be very little evidence of coherent policy and evaluations of this type of outcome" (p.63).

The primary purpose of this study has been to examine the usefulness of one instrument in evaluating this outcome with respect to teachers. More specifically, the purpose has been to assess the applicability, or usefulness, of the Intercultural Development Inventory (IDI) to an international school context with respect to measuring the intercultural sensitivity (ICS) of teachers.

The Intercultural Development Inventory (IDI) has been found to be a very useful tool to measure the levels of intercultural sensitivity among teachers in both national and international school contexts. It is straight-forward to administer, participants seem willing to contribute to such studies, the software enables swift scoring and produces individual and group reports, and there is a small but growing body of research with teachers using the same instrument for comparisons to be made. In a short amount of time, a school can have what the authors' term "reliable and valid" information about the levels of ICS among its faculty, with individual and stage score breakdowns. Without this knowledge, a school would not know where to begin in its efforts to enhance ICS among its staff. With data at hand, however, specific professional development interventions can be planned related to stages of the participants. Perhaps the most significant drawbacks are cost and the need for willing participants.

Professional development initiatives related to the DMIS and other efforts to enhance intercultural competence among teachers have been shown to be beneficial (DeJaeghere & Zhang, 2008). The researchers suggest that the DMIS model is successful because "it helps teachers to understand that intercultural competence is "developmental" and "helps educators understand which types of training on knowledge, skills and attitudes would be useful at different stages on the continuum" (p. 265). The IDI is intended not just be an assessment instrument, but also a means to the development of greater intercultural sensitivity. Westrick and Yuen (2007) note that the DMIS provides a framework for teachers that they need to "understand their own cultural identities and develop critical consciousness" (p.143) and subsequently assist their students in the same journey.

A potential use of the IDI, not attempted in this study, is in the recruitment of interculturally sensitive teachers. For many international schools, the annual recruitment of teachers is a significant undertaking that involves much administrator time and a sizeable budget to fund attendance at multiple recruitment fairs. If having a faculty with high levels of intercultural sensitivity is a priority for schools, recruitment can play a major role. If a school is committed to developing a culturally competent faculty, then why not aim to recruit teachers who already exhibit this competence, especially since teacher turnover in international schools is usually much higher than in national settings? Whatever the context of recruiting, interview on site, recruitment fair, telephone or Skype interview, the IDI can be taken either on-line or through the traditional paper-pencil method. Scoring takes less than five minutes per respondent so information would be readily at hand to assist in the decision making process. At US$10.00 a survey, the cost is insignificant in relation to salaries and recruitment costs.

Potential barriers, of course, are the ethical considerations associated with requiring or asking a potential employee to take such a survey. Additionally, a participant is unlikely to answer questions truthfully, and will try and give responses that the potential new employer would want. The respondent may or may not be able to manipulate a high score, but the answers provided may not be the same if taken in a more relaxed setting. A recruiter may also be faced with the dilemma of selecting between the stronger teaching candidate and the candidate with higher levels of intercultural sensitivity.

A way forward here could come from the use of questions stemming from the items within the IDI. Questions such as, “On the whole, do you think that people from different cultures are essentially the same?” and “Do you think it is more important to pay attention to cultural difference or similarities among us?” can be used as rough indicators of where individuals may fall on the DMIS scale. Such questions may promote answers that indicate a person’s worldview about cultural difference, indicating an ethnorelative or ethnocentric outlook. This possible use is probably best left as an opportunity for further study, with a more comprehensive approach than simple questioning.

Based on this study and other studies using the IDI, the recruiter may be able to generate a basic profile of an educator more likely to exhibit higher levels of intercultural sensitivity. This simple profile might include aspects such as length of time in different cultural settings, knowledge of another language, and participation in professional development related to intercultural sensitivity. It must be stressed however, that such a profile would be a very rule of the thumb, intuitive, method with no claims to reliability or validity. There are so many more influences on a person’s worldview than a few demographic variables.

Contributions to Theory

This study adds support to the theoretical foundations underpinning the Development Model of Intercultural Sensitivity (Bennett, 1986). In this theory, it is assumed that difference be experienced and meaning constructed from the experience for intercultural

sensitivity to develop. The teachers in this study have experienced difference through living in different cultural settings and through working at culturally diverse schools. A positive correlation was found in this study through time spent in different cultural settings and higher mean IDI scores. When comparisons are made with teachers in national settings, this relationship is accentuated.

In her 2002 study, Westrick notes that the scores of the student participants involved revealed statistically significant difference with respect to gender, with girls outscoring boys in mean scores. This study showed a similar outcome with the mean score of females (101.59) outscoring males (96.26). Bennett and Hammer (2001) conclude that while females scored a statistically significant higher mean on Acceptance/Adaptation, "overall results indicate there are not substantial differences between men and women on the IDI" (p. 82). Although this study is small, it might still be suggested that additional investigation take place.

Contributions to Practice

With respect to schools wishing to enhance the levels of intercultural sensitivity among its teachers (and subsequently with students), this study provides additional data about the levels of ICS among international school teachers, related to some demographic variables, and provides additional information about the impact of a professional development program (and its impact) on intercultural sensitivity. Schools around the world, both national and international, can gain data about teacher (and student) levels of ICS by using an instrument that provides more than anecdotal evidence. It is only through knowledge that appropriate interventions can be planned and implemented.

In terms of developing teachers' understanding about their individual and group levels of intercultural sensitivity, the IDI as an instrument can provide useful feedback. As a theory, the DMIS can provide the framework for discussion and professional development related to intercultural sensitivity. Given that most teachers in this study, and the study of international school teachers in Hong Kong, were placed in the Minimization stage, there is much potential for the development of increased levels of ICS.

Strengths of the Study

The use of a case study approach that uses multiple sources of evidence, both qualitative and quantitative, enabled an in-depth study of the relationships between the levels of intercultural sensitivity of teachers as measured by the IDI and gender, number of years teaching at an international school, number of years living in another culture, prior participation in professional development related to intercultural sensitivity, and knowledge of another language.

The main advantage of a case study is that relationships and processes can be explored in more detail, providing a greater opportunity for the complexities and subtleties to be

revealed than by using a survey approach. A case study approach provides an opportunity to explore why certain outcomes may occur, rather than just finding out that they do occur.

The qualitative and quantitative aspects of the study complemented each other. The IDI underwent an exhaustive instrument development process over a number of years and shows "sound internal consistency reliability…and strong evidence construct validity" (Paige, 2004, in Landis, Bennett and Bennett, p.99, 2004). Interviews enabled IDI findings to be explored in more detail and provided greater insights to assist in answering the research questions. Interview findings were also largely consistent with the stage scores revealed by the IDI.

This is only the third study that used the IDI to measure levels of intercultural sensitivity among teachers at international schools. Because the same instrument was used, direct comparisons could be made between two groups of teachers involving a number of similar variables. The findings from these studies can be further explored in future studies using the IDI in international schools.

Limitations of the Study

Although useful in exploring a situation in depth, the main drawback of the case study approach is that it is "vulnerable to criticism in relation to the credibility of generalizations made from its findings" (Denscombe, 2003, p.36).

International schools are also highly diverse with respect to enrolment, demographics, location, mission, and curriculum. Such difficulties in defining what makes an 'international school' and an 'international education' will affect the degree to which the findings of this study are generalizable. The case of the international school in Thailand may not be applicable to a large number of international schools, and the experiences and attitudes of the faculty at the international school in Thailand may be very different to those of teachers elsewhere. As Anderson and Arsenault (1998) write, "the extent to which generalizability or external validity is possible will relate to the extent to which a case is typical or involves typical phenomena. It is very difficult to generalize on the basis of one case" (p.159).

In addition, given that participants were volunteers representing 86 out of more than 200 potential participants, no generalizations to the whole school are possible even from the case study itself, which is confined by definition to the group who participated in the research

The case study methodology is also sometimes criticized for its lack of reliability as a different researcher may come to different conclusions. Case studies are not easy for others to cross check, leaving them prone to observer bias. The use of the IDI, however, as a rigorously tested instrument, and the triangulation of approaches, should have helped to minimize any such bias.

This study is one of only three where the IDI has been used to assess the levels of intercultural sensitivity among teachers at an international school. Because of the relatively small sample sizes in both studies, meaningful conclusions from any comparisons are problematic There is also no way of knowing whether the findings at either school are typical of the wider international school teaching community. As a result, further research is recommended with faculties in other international schools for comparison purposes. This, of course, will also help answer questions related to generalizability and external validity.

With respect to the instrument, the IDI is not without its critics. Shaules (2007) has a number of criticisms of the IDI. To begin with, he claims that "the IDI does not measure the emotional attributes necessary to deal with intercultural stress" as its approach is cognitive and phenomenological, and abstract (p.65). Second, Shaules questions whether "intercultural sensitivity as defined by the creators of the IDI is not an accurate description of the qualities that successful interculturalists share" and that "social and emotional factors need to be included when defining intercultural learning success, not simply a single cognitive ability (p.65). Third, it is argued that a "difficulty specific to the IDI is the abstraction of the quality attempting to be measured" (p65) and that for participants it is difficult to comprehend their scores when an understating of intercultural as defined by the IDI is needed in addition to an understanding of the stages of cultural learning as defined by the DMIS. Fourth, because participants are characterized "as falling somewhere on a six-point scale from less desirable to more desirable, those being evaluated may feel defensive about their result, especially if the rationale behind the measurement is not clear. In that sense, the IDI can be seen as even more evaluative in "good" versus "bad" terms than other instruments" (p.65). Finally, Shaules questions the value of a "scorecard" approach to intercultural training and the linear nature of the model.

Other reservations have also been expressed about the IDI. To begin with, Landis, Bennett and Bennett (2004) themselves note, the instrument is written and used primarily for a US context (p.86). As a consequence, despite the assurances of the creators, questions may arise about the validity of the IDI in other contexts and the transferability of the statements and concepts. Next, instruments such as the IDI are "not tailored to institutional or local contexts" (Cohen et al, 2003, p.320) and as a result may not be the best instrument in an educational context overseas.

Recommendations for Future Study

Given that the IDI has been administered to teaching faculties at only three international schools, both in Asia, further studies using the IDI in diverse international school contexts would be useful. To date, IDI scores exist for just 193 international school teachers, prohibiting more meaningful conclusions from being drawn. For comparative purposes, more studies using the IDI in national settings would also be beneficial.

A similar situation exists with respect to the impact of professional development related to intercultural sensitivity among teachers. Apart from this small-scale study, to date

only DeJaeghere and Zhang (2008) have evaluated the impact of professional development initiatives on perceived IDI scores. Westrick and Yuen (2007) suggest potential professional development approaches for various stages while Cushner (2008) draws on study abroad research to recommend programs that enable teachers to live in different cultures. Clearly, there is an absence of studies in this area.

Straffon (2003) notes this absence in his recommendations for further study. He writes that an area for further research:

> "involves the role of school leadership. Individuals in that role must take the lead in making intercultural competence a central, explicit component of professional staff development. Time spent on inservice training for faculty is necessary to ensure that teaching is responsive to the learning styles of a diverse student body. Determining the level of intercultural sensitivity of the faculty is a first step towards increasing faculty awareness of the importance of their role in modelling intercultural sensitivity. Unless the faculty is consciously teaching inclusive values, and providing experiences for positive cross-cultural interaction for students, any explicit statements by the school regarding the value of diversity will be for naught" (p.499).

As noted earlier in this chapter, there are potential uses for the IDI in the recruitment of teachers for international schools that desire a more culturally competent faculty and administration. Studies that explore the usefulness of this instrument in this context would be welcome, as would studies that explored other methods – even in fields different to international education. International school teacher recruitment companies, such as Search Associates, International School Services, and the Council of International Schools might be appropriate vehicles for such research as the IDI could potentially form part of the on-line application process – even at the voluntary level.

As Westrick and Yeun (2007) note, there have been studies assessing the intercultural sensitivity of teachers and studies in different settings that have assessed the intercultural sensitivity of students (Straffon, 2000 and Westrick, 2002). It is suggested that "future research can link the IDI scores of secondary students with the IDI scores of their teachers to investigate the influence of teachers' understanding of intercultural sensitivity on the development of their students intercultural sensitivity" (p. 143). This research can also explore classroom strategies and provide information to schools about their progress toward enhancing levels of intercultural sensitivity among students.

Finally, continued research into international schools, international education, and an international curriculum with respect to increasing levels of intercultural sensitivity would also be welcome. To a large degree, international schools are transplanted national schools (American, Australian, English) that follow a set national or state curriculum, a mixture of curriculums, or some or all of the International Baccalaureate programs. Teachers are largely from English speaking nations and school structures are largely modelled on their national counterparts. These country or state based structures are not

necessarily aligned with producing interculturally sensitive teachers and students. Research into what helps or hinders the development of intercultural sensitivity in schools could shed light on how international schools should be structured, what curricula should be used, what practices should be put in place, and what professional development should be used.

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Appendix 1: Supplementary Questionnaire

Supplementary Questionnaire

1. **Participant's name: _____**

2. **Division: ES MS HS N/A**

Main Teaching Subject Area(s): _____

3. **Please list the international schools you have worked at and the number of years:**

Name of School	**No. of Years**

4. **Do you have knowledge of another language? Yes No**

5. **If you answered "Yes" to question No. 4 , please provide details below:**

Language	**Degree of Fluency (beginning/intermediate/advanced)**

6. **If you have participated in professional development (workshops, university courses, etc) related to intercultural sensitivity, please provide details below:**

Name of Course	**Institution**	**Length of Course**

Appendix 2: Interview Questions

1. Please tell me where you have lived in the world and what you like about each place?

2. On the whole, do you think that people from different cultures are essentially the same?

3. What is your background around cultural differences?

4. What kinds of family experiences have you had around cultural differences?

5. What is your philosophy or viewpoint around cultural differences? How do you see the relationship of commonality and cultural difference among people? What do you see as the opportunities and obstacles, if any, to cultural differences?

6. What is the greatest challenge you are facing---- personally or in your workplace— around cultural differences? Have these challenges changed over time? What kinds of solutions/directions are you contemplating for dealing with these challenges?

7. Do you make any specific efforts to find out more about the cultures around you?

8. Do you think it is more important to pay attention to cultural difference or similarities among us?

9. Do you feel you have two or more cultures? If yes, is this also a goal for people from other cultural groups?

10. Has your adjustment to other cultures led you to question your own cultural identity?

11. What other aspects of your life and experiences do you think have influenced your own understanding of others?

12. In your opinion, has the Thai language and culture course had an impact on your own levels of intercultural sensitivity?

13. How has the Thai language and culture course altered your understanding of Thai people and Thai culture?

14. Has the Thai language and culture course made you more aware of cultural difference?

(Questions adapted from Westrick, 2002, and The IDI Manual, 2001)

Appendix 3: IDI Scores of Participants

Participant	Gender	Age	Experience	Education	Region	Developmental	Perceived	Stage
1	1	7	8	5	1	140.1	140.1	Acc/Adap
2	2	4	8	4	1	131.87	138.06	Acc/Adap
3	2	6	8	4	1	129.08	137.65	Acc/Adap
4	2	6	7	4	1	128.4	136.5	Acc/Adap
5	2	4	8	4	3	127.31	135.29	Acc/Adap
6	2	5	7	4	1	126.7	134.02	Acc/Adap
7	1	5	8	5	1	123.46	136.74	Acc/Adap
8	2	5	8	4	3	123.09	133.46	Acc/Adap
9	2	3	2	3	1	122.42	130.03	Acc/Adap
10	2	7	6	4	1	120.07	130.64	Acc/Adap
11	1	4	7	4	1	117.94	132.85	Acc/Adap
12	2	6	8	4		117.24	131.53	Acc/Adap
13	1	6	8	3	1	117.21	131.2	Acc/Adap
14	2	4	7	4	1	115.3	128.82	Acc/Adap
15	2	5	7	4	1	114.83	129.12	Acc/Adap
16	2	6	8	4	1	113.03	127.79	Min
17	1	6	8	3	7	112.66	127.67	Min
18	2	5	7	4	1	112.38	127.62	Min
19	1	5	8	3	6	111.8	127.22	Min
20	1	4	8	4		111.09	128.71	Min
21	1	6	7	4	1	109.36	128.97	Min
22	2	4	7	3	6	109.26	128.71	Min
23	1	4	8	4	1	109.2	127.74	Min
24	2	7	8	4	1	108.62	126.07	Min
25	2	5	8	4	1	107.38	126.79	Min
26	1	4	7	4	1	106.82	126.87	Min
27	2	6	8	3	8	105.86	127.51	Min
28	1	7	7	4	1	105.17	122.97	Min
29	2	6	8	4	1	104.72	125.09	Min
30	2	6	8	4	1	104.43	129.12	Min
31	1	6	8	4	1	104.26	122.82	Min
32	2	5	7	4	6	103.8	124.35	Min
33	1	4	7	4	1	103.33	127.14	Min
34	1	4	7	4	6	103.04	127.36	Min
35	1	5	8	4	1	102.79	125.65	Min
36	1	6	8	4	1	102.48	125.52	Min
37	1	6	8	5	1	102.4	126.86	Min
38	2	4	7	4	1	101.6	128.86	Min
39	1	4	8	4	1	100.54	124.42	Min
40	2	5	1	4	7	100.28	126.26	Min
41	2	4	7	4	8	99.17	123.6	Min
42	2	6	8	4	7	98.79	123.88	Min
43	1	4	7	4	1	97.97	124.2	Min
44	2	4	8	3	6	97.88	121.77	Min
45	2	4	5	4	1	97.44	124.18	Min
46	2	3	2	3	1	97.03	123.95	Min

47	1	7	8	4	1	96.69	122.37	Min
48	2	5	8	4	1	96.5	126.84	Min
49	1	4	8	4	1	96.31	119.79	Min
50	2	6	8	4	1	95.26	123.14	Min
51	1	6	8	4	1	94.24	122.41	Min
52	1	4	7	4	1	94.02	122.22	Min
53	2	6	8	4	1	91.37	120.34	Min
54	1	5	8	4	1	91.21	121.36	Min
55	1	6	5	4	1	91.11	120.36	Min
56	2	6	7	4	1	91.11	120.89	Min
57	1	6	8	4	1	90.6	120.86	Min
58	1	7	8	4	1	90.38	119.81	Min
59	1	4	8	4	1	90.31	122.21	Min
60	2	6	8	4	10	89.82	128.61	Min
61	1	6	8	5	1	89.6	121.89	Min
62	1	6	8	4	1	89.39	120.04	Min
63	2	4	7	4	6	89.33	119.37	Min
64	2	3	6	4	1	89.27	122.57	Min
65	2	4	7	4	1	88.04	119.03	Min
66	2	3	2	3	1	87.96	119.03	Min
67	2	3	2	3	1	87.86	118.92	Min
68	2	5	8	4	8	87.66	120.36	Min
69	2	7	7	4	1	87.46	119.22	Min
70	1	6	8	4	1	86.84	121.12	Min
71	1	4	8	4	7	86.27	119.86	Min
72	1	7	8	4	1	86.06	121.23	Min
73	1	6	6	4	1	85.8	120.05	Min
74	2	6	8	5	1	84.9	121.38	Den/Def
75	2	4	7	4	1	82.21	119.08	Den/Def
76	1	7	8	5	6	80.39	118.63	Den/Def
77	2	3	7	3	1	80.15	117.03	Den/Def
78	2	6	8	4	7	78.69	116.71	Den/Def
79	1	6	8	4	1	76.72	114.89	Den/Def
80	1	4	7	4	1	76.19	116.71	Den/Def
81	1	6	8	4	8	75.49	114.57	Den/Def
82	2	6	8	4	1	73.11	116	Den/Def
83	2	5	8	4	7	72.67	113.98	Den/Def
84	1	4	7	4	1	72.46	114.7	Den/Def
85	1	6	7	4	1	72.31	115.53	Den/Def
86	1	4	7	4	1	68.27	111.71	Den/Def

Appendix 4 – IS of X's Educational Vision and Guiding Principles - Acquire an international education

IS of X is committed to providing its students with the knowledge, skills and understanding to live in and contribute effectively to a global society. IS of X offers its students an international education and stimulates in them an understanding and enthusiasm for international citizenship.

1. Engagement with students of different cultures within school

IS of X encourages students to work in multicultural groups, and to actively share with others knowledge of their own culture and values.

We encourage students to have pride in their own background, to show respect and understanding for all cultures.

2. A curriculum that promotes international mindedness

Where possible, a multicultural and multinational dimension is introduced to the teaching and learning of the curriculum.

Students are knowledgeable about world geography, and contemporary political, economic, and environmental issues.

They possess an understanding of major world cultures, including political and religious philosophies.

Thai and Southeast Asian studies are taught as part of the core curriculum to enhance students' experiences in Thailand and the region.

We cultivate every student's listening, speaking, and conflict resolution skills so they are able to actively discuss issues of global concern and interdependence.

Through a rich balance of curricular and extra-curricular activities, students study, compete athletically and share artistic and creative talents. They become friends and learn about one another as individuals and as national citizens. Students appreciate the arts, both visual and performing, and are able to identify, participate in and enjoy the arts of other cultures as well as their own.

All students learn at least one modern language other than their mother tongue. Students are encouraged to maintain literacy in their mother tongue, enhancing both cognitive and second language development.

English is learned by non-native speakers using a sheltered immersion approach which provides rich language experiences for all, services in mainstream and ESL classrooms,

teacher collaboration, and the use of effective teaching strategies which facilitate academic and social success.

It is the norm that students graduate from IS of X with an internationally recognized qualification. At present this means the International Baccalaureate Diploma and/or the American high school diploma.

3. Engagement with others of different cultures outside of school

To stimulate this understanding students spend time outside of the expatriate and school environment in both urban and rural Thailand, gaining insights into the culture and family life of the people of Thailand.

ISB students are expected to play an active part in community service activities and to view these as an essential part of their education.

4. Teachers and administrators as exemplars of international-mindedness

Faculty members are open-minded, interested in other cultures, and encourage students to consider issues from more than one perspective.

Toward this end, IS of X actively recruits internationally-minded teachers and administrators.

ISB also provides professional learning opportunities that enhance teachers' intercultural knowledge and attitudes, and equips them with the skills to improve student learning in a culturally and linguistically diverse setting.

5. Leadership and school ethos that are value consistent with an institutional international philosophy

Administrators, teachers, students and parents in leadership positions are exemplars of international mindedness as they guide the school in the development of learners who demonstrate cross cultural understanding and an enthusiasm for world citizenship and service to others. The school leadership ensures that IS of X's vision and guiding principles for the acquisition of an international education is an integral part of the school's ethos. This involves the alignment of mission, school improvement processes, professional learning, measurable endpoints, and allocation of resources, recruitment, programs, and curriculum to maximize achievement of the vision.

Appendix 5: IS of X 2010 Student Learning Improvement Target and School Improvement Initiative, Task Analysis Action Plan

Target B. Global Issues: Students have age appropriate knowledge of key global issues with a focus on environmental sustainability, apply this learning internationally or locally, and experience instructional practices that develop international mindedness.
Initiative 5. Teaching International Mindedness: IS of X teachers and administrators have the knowledge, skill, and understanding necessary to integrate international mindedness and environmental awareness into their teaching.

Rationale for the target: To reach IS of X's Vision and Guiding Principles relating to the provision of an international education, IS of X must provide students with the knowledge, sk and understandings to live in and contribute effectively to a global society. Students need to knowledgeable about the very imminent global challenges that face this generation, have experience in finding solutions, demonstrate concern for the environment, and become more internationally minded.

Rationale for the initiative: International Mindedness means knowing ourselves, our place i our own culture, and lastly, an understanding of and empathy for cultures and world issues ot than our own. The end result of this continuum is resulting action fuelled by caring and empa for all human beings and the environment.

Success Criteria: Students will have acquired age appropriate knowledge of key global issues with a focus on environmental sustainability.
Students will have gained experience applying their learning locally or internationally
Teachers will have learned strategies that promote international mindedness in the classroom

Possible evidence sources: Curriculum units, Rubicon Atlas, common assessments, student reflections, strategy audit, student/teacher surveys

Action plan steps:

Year One (2007/2008): Plan	**Timeline for steps:**
Identify key global issues.	
Identify where key global issues are currently addressed in the formal and informal curricula. Develop data catcher.	November February
Conduct "gap" analysis to determine global issues that are not being addressed or where there is repetition.	March
Determine where students currently apply their learning about global/environmental issues either internationally or locally.	February
Liaise with teaching teams, Curriculum Director, Principals, Department Heads, activities coordinators to decide the most appropriate grade levels and subject areas for inclusion of key global issues and application into the curriculum (formal and	March

informal).	
Develop scope and sequence for global issues curriculum (formal and informal).	April - May
Research good practice with respect to instructional strategies that promote international mindedness.	November–March
Create a professional development plan addresses these strategies.	April

Year Two (2008/2009): Implement

Teaching teams (with Curriculum Office) develop new global issues curriculum	September to December
Activities Coordinators, CAS Coordinator, Community Service Coordinator, Environmental Coordinator, Principals develop informal curriculum for application of student learning.	September to December
Determine need for K-12 Coordinator responsible for community service, service learning, environmental stewardship, etc.	November
Implement professional development plan with respect to instructional strategies that promote international mindedness.	August to May

Year Three (2009/2010): Conclude

Implement formal and informal curricular changes	August to May

Persons responsible for the action plan:

Means to monitor and report progress on the target:

Periodic progress reports to LT, Head of School and Deputy Head

Resources needed to achieve the target:

Professional Day time, Fieldwork, relevant literature

Appendix 6: Letter from Deputy Head of School for Learning to IS of X's Faculty: an explanation of the Thai Teaching Certificate Course

Re: Thai Teaching Certificate Requirement
Date: April 24, 2008

Dear Teachers,

Last year we informed you about a new Thai Education Law that requires all teachers teaching in Thailand (both local and foreign) to have a Thai Teaching Certificate.

What does this mean for IS of X teachers?
According to the regulations there are two categories of foreign teachers at IS of X requiring certification. Each of these groups has to meet different requirements in order to obtain the Thai teaching certificate. Outlined below are the requirements, how the school will assist teachers, and your responsibilities.

1. **Teachers beginning work in Thailand in 2002/2003 or before this school year**:
   Requirement: 1) Complete and submit an application with supporting documents.
   ISB assistance: The IS of X HR and Government Liaison Offices completed the application, compiled the supporting documents, and submitted the application and documents to the Thai government.
   Your responsibility: You have already reviewed and signed the application in the ISB Government Liaison Office. You have therefore completed the process and will be issued a Thai Teaching Certificate in the near future.

2. **Teachers beginning work in Thailand in 2003/2004 or after this school year:**
   Requirements: 1) Complete and submit an application with supporting documents.
   2) Attend required Thai Language and Culture (14 hours) and Teacher Ethics (6 hours) courses by June, 2009,
   3) Pay a 500 Thai Baht application fee.
   ISB assistance: The IS of X HR and Government Liaison Offices completed the application, compiled the supporting documents, paid the 500 baht application fee, and submitted the application, documents, and application fee to the Thai government. Six IS of X staff members have been trained as instructors by ISAT for the required course work. The school will schedule and provide a series of nine courses at IS of X between now and the end of June, 2009.
   Your responsibilities: You have already reviewed and signed the application in the IS of X Government Liaison Office. You are now required to attend the Thai Language and Culture (14 hours) and Teacher Ethics (6 hours) courses by June, 2009.

What are the nine courses (or modules) required by the Thai government?
The following is a list of the nine modules and the essential question for each module:

- Society and Wisdom: *How has modernization affected the Thai way of life?*
- Thai-Style Governance: *How have Thai kings shaped the nation's development? Is Thailand ready for democracy?*
- Learning Thai as a Second Language: *How do the features of the Thai language pose challenges for the English speaker? What are some of the cultural factors that help or hinder language learning?*
- Language Culture and Leisure: *How do games and sports (other leisure activities) reflect Thai culture?*
- Towards Intercultural Understanding: Learning About Thai Customs and Etiquette: *What should a foreigner know about Thai customs and etiquette in order to develop an appreciation for the culture of the host country?*
- Art, Drama, and Music: *How have beliefs influenced classical art, drama, and music?*
- Society, Beliefs, and Religion: *In what ways have the Thai people expressed their social values and religious beliefs?*
- Teachers & Educational Personnel Council Act BE 2546: *What are my rights and responsibilities?*
- Professional Standards and Ethics: *What are the professional standards for teachers? What is considered ethical and professional behaviours?*

Why is this program important for our teachers?
First of all it is a requirement for teaching in Thailand and individuals will not be allowed to continue teaching in Thailand unless they comply with this new law.

Secondly, we feel that learning about the host country has a strong alignment with the ISB Vision and Guiding Principles. Our second vision point states that, "IS of X students will acquire an international education that inspires understanding and enthusiasm for world citizenship and service to others."

The guiding principles for this section describe the need for teachers and administrators to be exemplars of international-mindedness:

"Faculty members are open-minded, interested in other cultures, and encourage students to consider issues from more than one perspective. Toward this end, IS of X actively recruits internationally-minded teachers and administrators. IS of X also provides professional learning opportunities that enhance teachers' intercultural knowledge and attitudes, and equips them with the skills to improve student learning in a culturally and linguistically diverse setting."

Although the Thai Teaching Certificate Program is a requirement, it is also an opportunity to develop and enhance the international-mindedness of our faculty. Where appropriate, cross-cultural and inter-cultural concepts will be integrated into the teaching of each module. For this reason this program should be useful for and will be open to all teachers at IS of X.

When will the classes be taught?

We plan to offer two modules: 8 & 9, Teachers & Educational Personnel Council Act BE 2546 and Professional Standards and Ethics this spring from 2:15 p.m. to 6:30 p.m. on Friday, May 16th with dinner provided. All nine modules will be offered during the 2008/2009 school year. Those who attend modules 8 & 9 this spring will need to attend the other seven modules while those who do not will attend all nine during 2008/2009 school year. While the schedule is currently being developed, the classes will be taught through a combination of two hour Friday afternoon sessions, during some early release days, and parts of Professional Learning Days.

What is required to earn credit for these courses?
There are two major requirements: 1) Attend all of the courses and 2) prepare a reflective portfolio while attending the courses.

If I feel that I already have the information presented by a module do I still need to attend the course? Yes. The Thai government requires that all teachers beginning work in Thailand in 2003/2004 or after this school year participate in the full twenty hours of training. Our instructors understand that participants will come to these classes with varying degrees of understanding and aim to differentiate the content and process of the classes to address the needs of all.

What are the next steps?
If you would like to attend the first training on modules 8 & 9: Teachers & Educational Personnel Council Act BE 2546 and Professional Standards on Friday, May 16th, from 2:15 p.m. to 6:15 p.m., please the Head of School Office by Friday, May 9th. More information about the program and schedule for next school year (2008/2009) will be e-mailed to you in May.

If you have any questions, please contact me.

Best regards,

Deputy Head of School for Learning
International School of X

Appendix 7: Interview Vignettes

The interview vignettes below provide a summary of the life experiences each of the 12 interviewees with respect to background, cultural difference, and intercultural sensitivity. The vignettes are presented in random order. Pseudonyms have been used to protect the identities of the participants.

Adam

Adam is a sixty something US citizen of Swedish decent who has lived in various places in the US, two South American countries, northern Europe and Thailand. He has enjoyed all the places he has lived in, but has particularly enjoyed the experience of living in different cultures, of experiencing diversity, of seeing different natural environments, and of being in the position of a cultural minority.

While Adam sees that there are many human fundamentals that all people share, from the hunters and gatherers to our contemporaries, he recognizes that people from various cultures are very different. Through his readings he believes that there are over 150 characteristics that all human share, such as smiling and telling stories. He stresses, however, that differences should not be ignored.

Adam's family background is Swedish and his parents immigrated to the US from Sweden. Growing up, Adam lived in a community where there were Italian, Irish and Jewish people, but few others from Scandinavia. He recalls his father telling him at a young age not to pay attention to where people are from, what jobs they have, and how rich they are, as they are just people. The neighbourhood was working class and Adam's father wanted his children to live in this environment so they could understand people from different walks of life. Later on, Adam was encouraged by his father to hitchhike around the US to broaden his understanding of people and the country. This was one of the most significant experiences of his life if forming his worldview. Adam sensed that his family was different to others but it was not until his first visit to Sweden that he understood where the differences lay.

When in a new cultural environment, Adam reads the about the history and makes a conscious effort to learn the language. He also reads novels and listens to pod casts that augment this understanding.

In answer to the question, "Do you feel that it is more important to pay attention to cultural differences or cultural similarities among us", Adam replied that both are important and that they tend to "play off one another" in interactions. When faced with a problematic cultural difference, he tries to understand the other's point of view through both cultural and human perspectives.

Adam does not believe that he has more than one culture, but if he looks at himself as a dancer, he "had added more dances" to his repertoire. For example, Adam claims that when dealing with the Dutch it is important to be strong and almost harsh to be at a level

playing field in confrontational contexts. However, the same approach will often yield negative results in North America or Asia.

Experiencing different cultures has led Adam to question aspects of his own culture, such as the materialism and militarism in the US. However, he has also learned to appreciate aspects of his own culture such as volunteerism and care for the environment.

Becky

Becky is an Australian in her late thirties who has lived in Australia, Malaysia and Thailand. She enjoys living overseas as she is with like-minded people who value learning about different cultures and languages. It is particularly important for her that her children grow up with these interests and in such environments.

Becky believes that people from different cultures are essentially the same, that they want the best for their families despite income differences. Regardless of religion and background, people "just want to get along and have a good life".

Growing up, Becky did not have much experience of cultural difference. She lived in small town on the Sunshine Coast and progressed through the same primary and secondary schools as her contemporaries. She described this community as "culturally isolated" and it remained largely ignored by immigrants coming to Australia. She did not leave Australia until she went to work in Malaysia after university and some initial teaching in Australia.

In adapting to a new cultural environment, Becky tries to find out more about the cultures around her by asking others, observing others, showing tolerance and understanding, and by recognizing that "your way is not the only way". Learning and adapting is a constant necessity for function successfully. She also strives to make friends with people from the host culture when in a new place.

On the whole, Becky believes that it is more important to pay attention to similarities, rather than differences, as it is important to believe that all people have positive intentions and have the same fundamental desires. Focusing on "just the differences is a mistake".

Becky does not believe that she has more than one culture, that she has been so influenced by her experiences abroad that she can call herself part Malaysian or part Thai. She does desire, however, that her children feel that they have more than one culture.

Experience of cultural difference has led Becky to question some aspects of her own culture. Reflecting on different cultural elements changes opinions about attitudes, behaviours, and practices in one's own and indeed other cultures.

Charles

Charles is a US citizen of German and Argentinean decent who has lived in the US, Spain, Germany and Thailand. He enjoyed the quality of life in Spain, in Germany he gained satisfaction witnessing his German heritage, and in Thailand the very different culture and tolerant outlook was welcome.

Charles firmly believes that people from different cultures are essentially the same as they go through the same life stages such as growing up, having families, working, taking on responsibility and so on.

Growing up, Charles describes his experiences around cultural difference as "probably unique". His mother was an Argentinean immigrant with all of her family living in Argentina. His father was a German immigrant and his family lived in Germany. He says that his parents' cultures "were so stereotypically different that it made for constant tongue in cheek" humour. Cultural difference was "clear, obvious and a part of life". His neighbourhood was predominantly American and Charles was probably the most culturally different person at school.

In adapting to a new culture, Charles tries to learn some words of the host country language and he asks others for some simple cultural rules. He tries to show understanding, empathy and respect at all times. He finds discussion about cultural difference to be both "fascinating" and informative.

Although Charles sees himself as having more than one culture, he views it as a hybrid culture rather than three separate entities (American, Argentinean, and German) in a way that is similar to the third culture kids that he teaches. He says that he cannot be 100% in each culture but has a "foot in each door". This was frustrating at first, but he now relishes his "unique" perspective and what he has to offer. He suggests that we view third culture people as a different 'cultural phenomenon".

Charles believes that both similarities and differences with respect to culture are important. He says, "If you focus too much on the differences you lose sight of the similarities and if you focus too much on the similarities you are unaware of the differences".

When experiencing new cultures, Charles questions aspects of his own culture and thinks, "Gosh, there's a new way of look at this or doing that". Sometimes, we want to try and change his perspective, recognizing that this is difficult to do. To illustrate this, he points to the different attitudes to work in the US and Spain. Rather than the "live to work" attitude that he was brought up with, Charles was surprised by and then impressive with the Spanish "work to live" approach.

Charles did not feel that the Thai Culture course was very beneficial to him and did not impact his level of intercultural sensitivity. It certainly added to his knowledge base about Thailand (politics and history), but because of his prior experience with cultural

difference, the course was a "reminder" rather than the source of new understanding. Charles had taken a two-day course on intercultural competency in the US a number of years ago and his main learning was how little awareness most people had. With his upbringing, he was exposed to difference and this generated a strong interest in this area that has always been with him. After the course, he understood that most people were relatively unaware.

Danielle

Danielle is a US citizen in her thirties who has lived in the US and Thailand. She finds Thailand to be very welcoming and the new experience has really opened her eyes to the world. She has been in Thailand for three years, accompanying her US Embassy husband.

She feels "for the most part" that people from different cultures are essentially the same.

Growing up, she went to a school that was 60% Jewish even though she was not Jewish. This helped her understand different cultures and religions and gave her the desire to learn more about different peoples. Her parents were of English and German descent, but seemed American in almost all regards.

Danielle researches *Lonely Planet* and finds out about artwork when going to a new cultural situation. She feels that touring art exhibitions and galleries is valuable to gaining an understanding of new cultures.

It is better to focus on similarities rather than differences, believes Danielle. She does not feel she has more than one culture but thinks that her overseas experience has enabled her to understand that there are different perspectives. Her US centric worldview has altered and she now questions aspects of the US way of life and government perspectives.

Danielle does not feel that the Thai culture course had an impact on her intercultural sensitivity, mainly because she had "brilliant" courses offered by the US State Department that prepared her in much more depth for the adjustment to Thailand.

Elizabeth

Elizabeth is a US citizen in her thirties of "Jewish decent". She has lived in the US, Israel and Thailand. She loved living in Israel because it is her religious and cultural homeland. She really enjoys Thailand because of the Thai people.

On the whole, Elizabeth feels that people from different cultures are essentially the same; they want companionship, children and so on.

Growing up, Elizabeth's neighbourhood was mainly white working class. She had to take a long bus journey to get to her Jewish school. This meant that she was with other Jewish children during the day and non-Jewish friends in the evening.

In adjusting to a new culture, Elizabeth tries to take public transportation and look for someone who can introduce her culturally to the new setting.

She feels it is more important to focus on cultural similarities but that differences should be acknowledged. She believes that she has two cultures: white Jewish American and "international". Living in different cultures has given her a new "international" character.

Fred

Fred is a New Zealander in his 50s who grew up in a Maori dominated community and loved the outdoors life and emphasis on sports. At the age of 25, he made his first venture overseas - a two-year stint in London and a three month tour of Europe. After a short stay back in New Zealand, Fred then went to Hong Kong where he stayed for 14 years. Fred enjoyed the vibrancy of Hong Kong, the mix of British and Chinese influences, and the diversity.

Fred believes that although people from different cultures have the same needs and wants, "you could not say they are the same as they have different slants on life". He refers to the NZ people and says they mistakenly have the view that NZ is the best place to be and cannot imagine that living in China and India can also be "cool".

Growing up, Fred lived in a state housing community well known for its troubles. The community was not very diverse, but was strongly Maori. The prevailing policy at the time was to integrate Maoris into the mainstream Anglo Saxon community and efforts were made to discourage any language apart from English and to break down the hierarchy of Maori communities.

When moving into a new culture, Fred does not make any specific efforts to learn about it, primarily because of the demands of work. It is in his mind all the time that he wants to learn Thai and learn about the culture but work is too much of a barrier. Getting involved in coaching, however, provides an opportunity to learn first-hand about student cultures.

Fred believes strongly that it is more important to pay attention to cultural difference rather than similarities to "understand how people think". The similarities are there but when there is something you don't understand about another culture, you need to look at differences to gain that understanding.

Because of his travels, Fred is not really sure now what his culture is. He believes he is "a little bit of everything" and while he is in a new situation he tries to be respectful and understanding.

With his experience of different cultures and seeing new ways of thinking and living, Fred now questions aspects of NZ culture.

Regarding the Thai Culture course, Fred thinks that "without a doubt" it has impacted his level of intercultural sensitivity and his understanding of difference. He has learned a lot about Thai culture, Thai people, Thai history, cultural norms, and how Thais perceive the world.

Gill

Gill is a native of Australia in her forties. She has lived in Australia, Tehran for a year, and Thailand. She lived in a rural Australian environment and moved to Tehran when she was 15 because of her father's work and found the adjustment difficult at that age. She really enjoys the Thai people, their happy and positive outlook, and the lack of aggression.

On the whole, she feels that humans are essentially the same but that cultures are different.

Growing up, Gill found most Australians to be discriminatory, particularly against recent immigrants and Aborigines. At boarding school in Sydney, there were some students from overseas, primarily Chinese.

When moving to a new cultural place, Gill takes steps before she moves to learn about the new culture through conversations and reading. Upon arrival, she asks questions and looks for cultural interpreters to help her with this understanding.

Gill feels that with humanity we should focus on similarities rather than differences. She still feels herself to be "very much an Aussie", but has begun to question aspects of Australia culture. At the same time, she has learned to appreciate aspects of Australian culture through her experience of difference.

Harry

Harry is a US citizen of Irish decent in his fifties. He has lived in the US, Egypt and Thailand. In Los Angeles and Arizona, he enjoyed the cultural diversity, while in Cairo he appreciated how his stereotypical view of Muslims was "all dashed". In Bangkok, he has enjoyed the exposure to Asian cultures and his multinational colleagues.

Harry believes that people from different cultures are essentially the same. People have the same desires for safety, security, family, and he has witnessed this in every place that he has lived.

Growing up in east L.A., Harry's friends were predominately Mexican Americans. He recalls an incident in first grade in December when he was jealous of his Mexican friends who had Christmas *tamales* in their lunchboxes. He went home to complain to his father

and was told, “We are Irish Harry”. The University of Arizona had a rich cultural mix and Harry enjoyed getting to know people from all over the world. He thinks this experience planted seeds about teaching overseas. He describes his overseas experience with cultural difference as “intoxicating” and says he will never return to the US. Harry has married a Thai woman and all vacations are now spent with his new family. He loves their company and is learning Thai.

When is a new cultural environment, Harry reads a lot to learn more about the host culture. On a recent trip to China, he deliberately got lost so that he would have to communicate with Chinese people to return to his hotel. He finds that people love to help foreigners and show kindness. As an IB English teacher, he highly values the World Literature component and uses this to learn more about cultures.

It is important to focus on both cultural similarities and difference. Similarities are “the glue” that holds peoples together. Differences have to be explored as they could be the root cause of a major cultural clash. Understanding different perspectives is needed to resolve it. Harry’s Thai family are from Khao Lak in the south of Thailand and a large part of the culture there revolves around animism. Harry feels that he needs an understanding of this to better understand his new family.

Harry describes himself as a “third culture teacher” and says he no longer “feels American”. Being overseas so long has given him a new “world culture”. He now questions aspects of his US culture, particularly how the US media present issues involving other nations and cultures.

Ivan

Ivan is a science teacher in his sixties who has lived in Sweden, the US, Fiji and Thailand. He chose Thailand because of its warm culture and tolerant outlook. He feels very comfortable in Thailand. In the US, Ivan became a Jehovah witness primarily because of family difficulties. At age 23, Ivan lost his Christian faith, travelled in India and volunteered for the Peace Corps in Fiji.

Ivan does “absolutely” not feel that people from different cultures are essentially the same. In the Islamic world, for example, he finds Islamic men to be friendly and gregarious, but one can never know about the other 50% female population are thinking. In Thailand, however, equality is very prevalent with women trusted with many of the major aspects of life.

Growing up, Ivan lived in Sweden until he was five years old. Moving to the US, Ivan lived in quite a culturally diverse neighbourhood. Most of his friends were African American, European and Hispanic. It was very common to ask people where they were from and to use terms such as “Pollack”, “Square Head” and so on. As a Jehovah witness, the congregation was all African American.

When in a new cultural setting, Ivan enjoys learning about new cultures immensely. He tries first to travel around his new location with a local person, visit important sites, and soak up as many cultural experiences as possible. He believes that "you cannot understand a culture unless you understand its religion". He also "immerses himself in their diet".

Ivan enjoys cultural differences and he finds it disturbing to see languages die. On visits to Sweden, he becomes concerned that Swedish culture is becoming more of a European one. On occasion, cultural differences are so shocking that it disturbs him greatly. He recalls sitting on a bus in Morocco, aghast that a middle-aged man was with a very young wife completely covered expect for her eyes.

Ivan feels that he has Swedish, US and Thai cultures and that he can adapt in different situations. In adjusting to new cultures, Ivan does question his own "culture". This was particularly apparent when Ivan lost his Christian faith and travelled. He wanted a spiritual connection and searched for it, leading him to constantly question aspects of his Christian culture.

Jessica

Jessica is in his her fifties and grew up in the US. She is appreciative of the US because it gave her an education, family and life-long friends. Next, Jessica lived in Colombia where she enjoyed the vibrant Latin culture and the opportunity to improve her Spanish. Then Jessica moved to Saudi Arabia and she described the move there is like "getting of a rocket ship and arriving at another planet where everything was different and bizarre". For example, Jessica was twice in trouble with the authorities for wearing female western clothes in a volleyball match and in the supermarket. While in Colombia, Jessica felt a very close match, the same was not true of Saudi Arabia. Jessica's next move was to Thailand where she has spent the last 19 years. Although again she does not feel that Thailand provides her with a cultural match, the philosophical and spiritual aspects of Thai culture are very much in tune with her own outlook.

In her childhood, Jessica lived in a very homogeneous community with few culturally different people. She went to a very white American Catholic school and only saw the occasional non-white person from a distance. Her first experience with difference was as an ESL teacher in a pull-out program for teenage refugees – this gave her an understanding about life she had never had before. One of her colleagues was involved in teacher exchange programs and she got into international education through this contact.

Jessica believes that people from different cultures are essentially the same in the "fundamentals" of life. Differences are apparent, but no matter "how you slice it", people are essentially the same the world over.

When in a new cultural situation, Jessica has made different efforts to find out more about the host culture. In Colombia, learning Spanish really opened doors to the culture

and to making friends. In Saudi Arabia, segregation prevented interaction and language learning and the only way she was ever able to communicate with a Saudi man was in a business setting. In Thailand, Jessica has learned the language and communicates only in Thai and reads a great deal about Thai culture. As someone who practices meditation, Jessica has been able to learn significant aspects about Buddhism and its relation to Thai culture.

In answer to the question, "Do you feel it is more important to pay attention to cultural differences of similarities among us", Jessica believes we should focus on similarities. Jessica feels she has part Thai and part Latin aspects to her "culture". In adjusting to other cultures she has questioned aspects of her US culture and finds that her values are different to mainstream America.

Kevin

Kevin lived in the US until he was 29 years old and considers it the "home that he will always go back to". Although geographically isolated, he enjoys the cultural diversity in the US and the relative tolerance shown to cultural difference. Kevin's first overseas adventure involved two year in Bahrain, arriving just before the 9/11 incident. Given the largely negative portrayal of the Middle East and the Muslim world by the US media, Kevin was interested in experiencing the Middle East first-hand. Although he found the people kind, welcoming, generous, and regretful about 9/11, he did find the people in Bahrain to be less tolerant than other peoples he has encountered. Kevin's next country of residence was in the Dominican Republic. Although he enjoyed his time there, he "kind of didn't like" the fixed roles in this Latin culture, particularly with respect to women and what he termed as "double standards" with respect to gender roles. Kevin finds Thailand to be a wonderful place to live and he describes the Thai people as "probably the most tolerant on this planet" and the most accepting of other cultures. He admires the accepting nature of the Buddhist teachings.

Kevin believes that people from different cultures are essentially the same, that they want jobs, security, contentment, and freedom. Similarities, for Kevin, far outweigh any differences. He thinks that it unfortunate that we live in a world where differences are highlighted when we should celebrate our similarities.

In his formative years in California, Kevin says he had a pretty typical experience. His father was third generation Portuguese, his neighbours had diverse backgrounds, and the Hispanic population was beginning to grow. Having said this, Kevin describes his upbringing as typically American and the first time he really experienced cultural difference was when he went overseas.

When moving to a culturally different place, Kevin tries to "be nice" to the host nationals although he feels he could do better at trying to make friends among the "locals". He praises the ISB new teacher orientation that provides an introduction to Thai culture and

provides free Thai language learning. He identifies more strongly with colleagues from the Western culture and he spends most of his time with them.

Kevin thinks it is natural and unfortunate that people tend to focus on cultural differences and feels the world would be a better place if similarities were emphasized.

When asked if he feels he has more than one culture, Kevin answered immediately and definitely that he sees himself to be a 'global citizen' and that he looks at issues facing the world from a global perspective.

Without doubt, experience of cultural difference has led Kevin to question aspects of his own culture. Having experienced the Middle East, South America and Southeast Asia, one "cannot help but to hold up a mirror to one's own country" and question aspects of his own culture both positively and negatively. This would not have been possible without the experience of other cultures and ways of seeing the world.

With respect to the Thai Culture course, Kevin feels that it positively impacted his intercultural sensitivity toward Thai people. Through discussions with colleagues and the instructors, Kevin feels that he learned much about Thai culture, the way Thai's view the world, and he feels much more prepared for living in Thailand.

Lucy

Lucy is a Colombian in her forties who also has US citizenship. She lived in Colombia until she was 19, and then went to study in Iowa in the US. Lucy's next overseas experiences were in Bangladesh, Israel and Thailand. In the US, she found the people to be very nice and helpful and she appreciated the infrastructure and organisation. What she liked about Bangladesh was that it was "totally different" to anything she had experienced before. In Israel she enjoyed the honesty and loyalty of the people and the way that everyone came to the rescue of others. Israel is also incredibly multicultural and diverse. Regarding Thailand, Lucy has always found it homely and comfortable, she finds people are tolerant and forgiving, and she loves the food and weather.

Lucy used to believe that people from different cultures were essentially the same. This view changed after living in Thailand as she realized that people in Eastern cultures valued social harmony and what was said wasn't necessarily what was meant. This conflicted with the more direct communication in the other parts of the world.

Growing up, Lucy did not experience much cultural difference as few outsiders lived in Colombia, even in the big cities.

When living in a new cultural situation, Lucy does not make any specific efforts to learn about the new culture. Before moving to the US, however, Lucy did learn English and she also learned French before visiting France. She does not think it is necessary to study a new culture, it is best to be immersed in it and learn as you go.

Lucy feels it is more important to pay attention to both similarities and differences. When immersed, one can notice both. Lucy feels that she has more than one culture: Colombian and American. Having lived most of her life abroad, she needs a period of adjustment when she returns to Colombia.

Living overseas has led her to question aspects of Colombian culture, both positively and negatively. An example might be the non-verbal aspects of Colombian culture with respect to gestures and proximity as these can be misinterpreted in different settings.

Appendix 8: Development of the Intercultural Development Inventory (IDI)

Initially, a 60-item version of the IDI was developed (Version 1). Following testing by Paige, Jacobs-Cassuto, Yershova, and DeJaeghere (2003), revisions were recommended. After additional analysis, the 50-item Version 2 IDI was devised. The main aim of the IDI was to provide a systematic interpretation of the DMIS through measures following psychometric testing. The first step was to create a qualitative interview guide to gauge perceptions of participants regarding cultural difference and to pilot the questions with a university population. Following this pilot, the next step was to conduct interviews with a culturally diverse group of forty people in the Washington D.C. area. The group consisted of men and women with different ages, backgrounds, and cultures.

The DMIS orientations of 25 members of this group was rated by a small group of the research team, across all six orientations (Denial, Defence/Reversal, Minimization, Acceptance, Adaptation, Integration). Inter rater reliability was checked with Spearman's rho (the original data) and Cohen's kappa (the nominal data). Cohen's kappa ratings were good, ranging from .66 to .86 for the stage ratings. Calculations for Spearman's rho showed inter rater reliabilities of .85 to. 95 for stage ratings and .86 to .94 for form rating (Hammer & Bennett, 1998, p.55).

Next, steps were taken to select more than two hundred items that were indicative of worldviews and the six DMIS stages from participant statements. Two further pilot tests were conducted with culturally diverse groups to test times for clarity and the instrument as a whole. Further revisions took place before a panel of experts was formed to help eliminate items that were difficult to identify or categorize, resulting in a reduced pool of 145 items. Sample testing with 145 items then took place among a 226 subject sample of diverse origins, ages, and backgrounds. Seventy-percent of this group were from the US, while 30% came from 28 different countries. Around 80% of respondents had spent some time living in a different culture (less than six months – 12%, more than ten years – 12%).

Statistical analysis of the 15 items was carried out to ascertain suitability for inclusion. Six scales were indentified following factor and reliability analysis: 1) Denial scale (10 items, alpha = .86), 2) Defence scale (10 items, alpha = .91), 3) Minimization scale (10 items, alpha = .86), 4) Acceptance scale (10 items, alpha = .80), 5) Cognitive Adaptation (10 items, alpha = .85), and 6) Behavioural Adaptation (10 items, alpha = .80). However, reliable scales were not produced for the Reversal or Integration orientations while separate scales were produced for Adaptation (Hammer & Bennett, 1998, p.93)

Further analysis was undertaken by Paige, Jacobs-Cassuto, Yershova, and DeJaeghere (2003) which indicated a potential lack of stability and the possibility of more dimensions. As a result, the second phase was embarked upon – Version 2 of the IDI, a 50 item instrument. Through editing, 122 items were selected, including new items to better assess Reversal and Integration. The seven-point response scale was replaced with a five point scale.

To establish construct validity, the 122-item IDI was combined with the Worldmindedness scale and the Intercultural Anxiety scale to establish the ability of the instrument in preventing participants from manipulation to present a false image. As expected, negative correlations were shown between ethnocentric stages and wordmindeness and positive correlations between ethnocentric stages and intercultural anxiety.

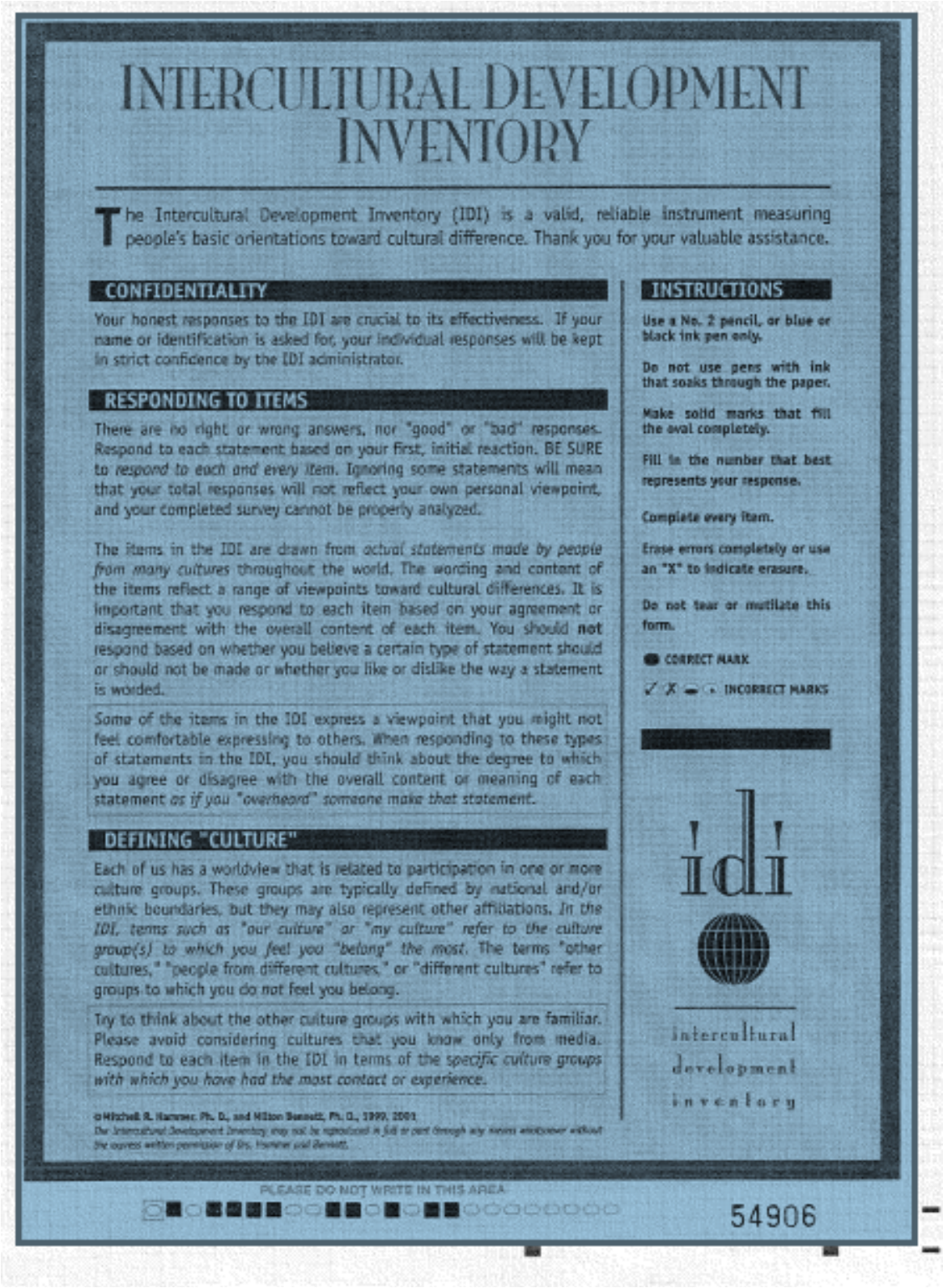
Following t test studies, it was noted there was no significant differences between genders, except that women showed a mean of 5.88 compared to the male mean of 5.64 with respect to Acceptance. Similar outcomes were found for age social desirability. ANOVA tests indicated that social status (as measured by education levels) did not impact scores.

With respect to reliability and validity, Paige (2004) asserts that the IDI possesses "sound internal consistency reliability" and that it "went through an extensive instrument development process that was carried out over several years. The IDI has alpha coefficients of .80 to .84 for the five scales. Paige continues, "there is strong evidence of the IDI's construct validity. Hammer, Bennett and Wiseman (2003) correlated the five IDI scales with the World-mindedness Scale (Sampson and Smith, 1957) and intercultural anxiety (Stephan and Stephan, 1985). The correlations demonstrated a "positive and statistically significant relationship with world-mindedness and a negative relationship with intercultural anxiety".

Hammer and Bennett (2001) believe that their goal to produce a "valid and reliable measure of intercultural sensitivity guided by the Developmental Model of Intercultural Sensitivity" (p. 103) has been achieved and that the final 50-item IDI "can be used with confidence as a measure of the five dimensions of the DMIS" (p.103). In conclusion, the authors (2001) note:

> Overall, the findings from the testing completed on the initial development of the IDI instrument, along with the additional testing done on gender and social status (education level) differences, reveals the IDI to be a robust measurement of intercultural sensitivity which is generalizable not only across culture groups (as the extensive earlier analysis demonstrates) but also across gender and social status differences (p.83).

Appendix 9: The Intercultural Development Inventory (IDI)



INTERCULTURAL DEVELOPMENT INVENTORY

The Intercultural Development Inventory (IDI) is a valid, reliable instrument measuring people's basic orientations toward cultural difference. Thank you for your valuable assistance.

CONFIDENTIALITY

Your honest responses to the IDI are crucial to its effectiveness. If your name or identification is asked for, your individual responses will be kept in strict confidence by the IDI administrator.

RESPONDING TO ITEMS

There are no right or wrong answers, nor "good" or "bad" responses. Respond to each statement based on your first, initial reaction. BE SURE to *respond to each and every item*. Ignoring some statements will mean that your total responses will not reflect your own personal viewpoint, and your completed survey cannot be properly analyzed.

The items in the IDI are drawn from *actual statements made by people from many cultures* throughout the world. The wording and content of the items reflect a range of viewpoints toward cultural differences. It is important that you respond to each item based on your agreement or disagreement with the overall content of each item. You should **not** respond based on whether you believe a certain type of statement should or should not be made or whether you like or dislike the way a statement is worded.

Some of the items in the IDI express a viewpoint that you might not feel comfortable expressing to others. When responding to these types of statements in the IDI, you should think about the degree to which you agree or disagree with the overall content or meaning of each statement as if you "overheard" someone make that statement.

DEFINING "CULTURE"

Each of us has a worldview that is related to participation in one or more culture groups. These groups are typically defined by national and/or ethnic boundaries, but they may also represent other affiliations. *In the IDI, terms such as "our culture" or "my culture" refer to the culture group(s) to which you feel you "belong" the most.* The terms "other cultures," "people from different cultures," or "different cultures" refer to groups to which you do not feel you belong.

Try to think about the other culture groups with which you are familiar. Please avoid considering cultures that you know only from media. Respond to each item in the IDI in terms of the *specific culture groups with which you have had the most contact or experience.*

INSTRUCTIONS

Use a No. 2 pencil, or blue or black ink pen only.

Do not use pens with ink that soaks through the paper.

Make solid marks that fill the oval completely.

Fill in the number that best represents your response.

Complete every item.

Erase errors completely or use an "X" to indicate erasure.

Do not tear or mutilate this form.

● CORRECT MARK

✓ ✗ ▬ ○ INCORRECT MARKS

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intercultural development inventory

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Part One

For each statement, please fill in the number that most accurately indicates your agreement or disagreement with the item. When a statement presents an opinion or viewpoint, respond to that item as if you overheard someone making that statement. Also, be sure to respond to each item in terms of the specific culture(s) with which you have had the most contact or experience.

Responses: 1 = disagree 2 = disagree somewhat more than agree 3 = disagree some and agree some 4 = agree somewhat more than disagree 5 = agree

EXAMPLE: "I like people from different cultures."

In this example, if you "agree" with this statement, you would fill in the number "5." If you "disagree somewhat more than agree" with this statement, you would fill in the number "2."

	Disagree 1	2	3	4	Agree 5
1. It is appropriate that people do not care what happens outside their country.					
2. I feel rootless because I do not think I have a cultural identification.					
3. I have observed many instances of misunderstanding due to cultural differences in gesturing or eye contact.					
4. When I am with people from different cultures, I act differently than when I am with people from my own culture.					
5. I have seen many situations where cultural differences in the way people express their emotions led to misunderstanding.					
6. People of other cultures are more interested in improving themselves than we are.					
7. People are the same; we have the same needs, interests, and goals in life.					
8. Technology is creating a single world-wide culture.					
9. I can look at the world through the eyes of a person from another culture.					
10. I do not feel I have a culture.					
11. When I come in contact with people from a different culture, I find I can change my behavior to adapt to theirs.					
12. I use different cultural criteria for interpreting and evaluating situations.					
13. While I see myself as a member of my own culture, when I am in one or more other cultures, I find myself thinking like a member of that group.					
14. I evaluate situations in my own culture based on my experiences and knowledge of other cultures.					
15. It is appropriate that members of our stronger culture have more opportunities.					
16. Human behavior worldwide should be governed by natural and universal ideas of right and wrong.					
17. There would be fewer problems in the world if culturally different groups kept to themselves.					
18. People from our culture are lazier than people from other cultures.					
19. I can change my behavior to adapt to other cultures.					
20. I do not feel I am a member of any one culture or combination of cultures.					
21. Many times I have noticed cultural differences in how direct or indirect people are in conversation.					
22. If only other cultures were more like ours, the world would be a better place.					

	Disagree 1	2	3	4	Agree 5
23. I am often aware of cultural differences in how decisions are made.					
24. People from our culture are less polite compared with people from other cultures.					
25. I do not identify with any culture, but with what I have inside.					
26. My cultural identity is not clear to me because it is not grounded in the values and patterns of any particular cultural group.					
27. Too much attention is directed toward other cultures.					
28. People from other cultures are more sophisticated than people from our culture.					
29. Other cultures relate to technology better than our culture does.					
30. Despite some cultural differences, it is more important to recognize that people are all alike in their humanity.					
31. If only our culture was more like other cultures, the world would be a better place.					
32. I often act as a cultural bridge between people from different cultures.					
33. People from our culture are less tolerant compared with people from other cultures.					
34. People from other cultures are not as interested as we are in improving themselves.					
35. Too much cultural diversity is bound to lead to divisive conflict.					
36. People are fundamentally the same despite apparent differences in cultures.					
37. Family values are stronger in other cultures than in our culture.					
38. It is appropriate that people do not socialize very much with individuals from different cultures.					
39. People in our culture work harder than people in most other cultures.					
40. Our culture's way of life should be a model for the rest of the world.					
41. Cultural differences are less important than the fact that people have the same needs, interests, and goals in life.					
42. Family values are stronger in our culture than in other cultures.					
43. People should avoid individuals from other cultures who behave differently.					
44. People from our culture are not as open-minded as people from other cultures.					
45. Our common humanity deserves more attention than cultural difference.					
46. Because there are universal values, cross-cultural conflicts can be resolved.					
47. I have frequently observed cultural differences in how problems are defined and solved.					
48. It is best to form relationships with people of your own culture.					
49. Universal moral principles provide an effective guide for behavior in other cultures.					
50. I frequently change my behavior to deal with cultural differences in gesturing or eye contact.					

Please Continue

Part Two

For each question in Part Two, please select the response that best describes your background.

1. *(Optional)* **Name and/or Identification Number:**

FI: Last Name:

Identification Number:

2. **Gender:**
- ○ Male
- ○ Female

3. **Age category:**

○ 17 and under	○ 31–40	○ 61 and over
○ 18–21	○ 41–50	
○ 22–30	○ 51–60	

4. **Amount of previous experience living in another culture:**

○ Never lived in another culture	○ 1–2 years
○ Less than 3 months	○ 3–5 years
○ 3–6 months	○ 6–10 years
○ 7–11 months	○ Over 10 years

5. **Educational level (completed):**

○ Did not complete High School	○ M.A. degree or equivalent graduate degree	○ Other *(please specify)*
○ High School graduate	○ Ph.D. degree or equivalent level graduate degree	
○ College graduate		

6. **Nationality and ethnic background:**

7. **In what world region did you primarily live during your formative years to age 18 (please select one):**

○ North America	○ Africa	○ Western Europe
○ Central America	○ Australia	○ Eastern Europe
○ South America	○ Asia Pacific	○ Other
○ Middle East		

8. **Optional:**

○ 1	○ 5
○ 2	○ 6
○ 3	○ 7
○ 4	○ 8

9. **Optional:**

○ 1	○ 5
○ 2	○ 6
○ 3	○ 7
○ 4	○ 8

10. **Optional:**

○ 1	○ 5
○ 2	○ 6
○ 3	○ 7
○ 4	○ 8

Thank you for completing the IDI!

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